

PENTECOSTAL HERALD

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WHEN HE IS COME

BY THE EDITOR

IMMEDIATELY before His ascension the Lord Jesus reminded His disciples both of His teachings and the teachings of John the Baptist, with reference to the coming of the Holy Spirit, commanded them "Not to depart from Jerusalem, but wait for the promise of the Father." That promise was the gift of the Holy Spirit. The disciples were shut up between a commandment and promise. To have gone away from Jerusalem without the baptism with the Spirit would have been a direct violation of the commandment of their Lord; it would have meant failure.

Had the disciples neglected to tarry until they received the Holy Ghost they would have backslidden, drifted into unbelief and skepticism; soon they would have questioned the divine authority of John as a prophet, they would have questioned the virgin birth and Deity of the Lord Jesus; and they would have questioned the authority of the Holy Scriptures. Doubtless, they would have been making addresses and writing articles on the mistakes of Moses. No doubt they would have ridiculed the story of Jonah. They would have said the book of Job was a piece of ancient fiction. They would have insisted that revivals must be held without "tears or shouting." The planting of the Christian Church and its growth and spreading abroad of the gospel would have been impossible.

The disciples believed the promise of their Lord, obeyed His commandments, tarried at Jerusalem, and received the Holy Spirit in His divine baptism and abiding. His coming and indwelling settled and established their faith. He fully confirmed the prophecies of John the Baptist and the claims of the Lord Jesus. He sealed to their hearts the word of truth and the genuineness of both John and Jesus. Doubt was impossible. The eternal Witness was within them. The indwelling third Person of the Trinity sealed to their hearts the word of truth, anchored and fixed their faith, and through the coming years they gave no uncertain sound. They had no printing press, no steam cars, no automobiles, no airships, no horses on which to ride, but on foot they went forth. They climbed the mountains, they trudged across the deserts, they crossed the seas in crude sailing vessels and carried the gospel to the pagan world. They were the astonishment of men, undaunted, unafraid; in poverty, hardship, and persecution they pressed on their way with their glorious message. Those men remained a marvel of history. The secret of their success was, God dwelt within them and gave them power to witness.

The Holy Spirit is the conservator of orthodoxy. Men baptized with the Holy Ghost are lifted entirely out of the region of unbelief,

and with a full assurance of faith they have boldness to witness, and their testimony is so glad and so clear that it is convincing. Men believe when the witnesses give every evidence that they feel the power of the truth to which they give utterance. There is much said today of plans and schemes, organizations and drives, experts and what not. The Church is busy locating summer resorts, arranging for entertainments, securing trained instructors, holding conventions and conferences and in a large measure failing to see men born again; new men made out of old ones; good men made of bad ones. The great need of the times is the baptism with the Holy Spirit. What we need upon pulpit and pew, preacher and layman, is a great outpouring of the Holy Ghost. Let the Holy Ghost come upon the people and our problems will be solved, our preachers will have power from on high and our people will turn away from worldliness. There will be no need of the moving pictures, the fried oyster, and many other things to which people are resorting to draw and to entertain; but the love of God will abound in the souls of men and His Kingdom will be set up within them.

Shall the Methodists Surrender!

PART II.

FOLLOWING up an editorial which appeared in this paper last week, we repeat the question, Shall the great masses of Methodist people in this nation who believe the Bible, who believe in the Lord Jesus Christ, who have received the witness of the Holy Spirit to their regeneration, surrender the Bible; give up the great truths received from the fathers, give up the schools built with their money for the propagation of heresy, give up the churches built with their money to become playhouses for entertainments and shows; give up the doctrines and experiences believed and preached by the fathers and founders of the Church; go back upon our creed and history and have thrust upon us a "new theology" about which its own advocates and promoters do not agree, which has never kindled a revival fire, or won a human soul from sin.

What do these intruders into the Methodist Church and enemies of Methodist doctrine want us to believe and do? What is their object? What are their plans? What is the great end they would attain? They are not Methodists; they do not believe in the fall and sinfulness of the race; they do not believe in the inspiration of the Scriptures; they do not believe in the neces-

sity of regeneration; they do not believe in the doctrine and experience of sanctification. They seem to have no settled faith. They have a bunch of negations. They seem never to have stopped to ask themselves the dire consequences of the destruction of the faith of the people in the trustworthiness of the Holy Scriptures, or cutting away from our Ship of Zion its anchorage, of tearing out its rudder, and destroying its steering gear. They would indeed, set Methodism adrift with the band playing, "All hail to new and untried theories," while the people dance and feast.

The time has come for Methodist preachers of this nation who believe the Bible, who believe in the Lord Jesus Christ and experimental religion, to speak out from ten thousand pulpits with no uncertain sound. The time has come for the true ministers of Jesus Christ to raise a protest against false doctrines being taught in our schools, pulpits and literature. The time has come when consecrated Methodist people ought to most positively refuse to support men or institutions that are unsound and un-Methodistic in spirit and teaching.

Peace is greatly to be desired, but no true man of God in the pulpit or the pew can afford to seek peace at the surrender of principle, to remain quiet and without protest while the wolves ravage the flock of God. If we want a gracious revival of religion, if we want the Holy Spirit to come in power upon the Church to arouse, revive and bless our membership, to convict, regenerate and sanctify the people, we must rally around the Holy Scriptures, we must steadfastly believe and earnestly preach the great Bible doctrines which brought Methodism into existence.

A revival cannot be produced by preaching doubts; even by preaching at the truth. The truth must be preached, preached with clearness, with emphasis. The regenerating, witnessing and sanctifying power of the Holy Spirit must be insisted upon, pressed home with vigor and earnestness. Men must be taught with emphasis and insistence that the new birth is absolutely necessary, that heaven and hell depend upon it, that without the new birth heaven is impossible and hell a certainty.

Men of God in the pulpit must be courageous men; they must trample down false doctrine; they must smite it with the word of God, hew it in pieces with the sword of the Spirit; they must go to war for truth and righteousness. False teachers in theological schools, pulpits and places of influence, and worldly people in the pews will destroy Methodism. The Church will become cold, formal, unbelieving, dead, and without power. Multitudes and countless millions of souls will be lost. Let devout ministers and lay people who love this nation, who know by ex-

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When Will Jesus Come Again?



Rev. G. E. Martin.

PART VI.

WHAT WILL TAKE PLACE WHEN JESUS COMES AGAIN?



HE tribulation will probably be of seven years' duration. Daniel 9:27 evidently refers to the duration of the tribulation—the week of seven days being symbolical of seven years. Others regard Rev. 13:5, as the length of the tribulation, that is, three and one-half years. At the end of this time "Christ shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints." (2 Thess. 1:7-10).

Please note that the Rapture occurs *before* the tribulation. By the rapture we mean the catching up of the Church and the resurrection of the saints. After the tribulation comes the Revelation of Christ from heaven. Or rather His revelation terminates the tribulation. For the Anti-christ is "destroyed with the brightness of his coming." (2 Thess. 2:8).

Here is positive proof that the coming of Christ is pre-millennial. The Anti-christ is destroyed by the visible appearing of Christ. As the Anti-christ is pictured by the Apostle Paul as sitting in the temple of God, showing himself that he is God," (2 Thess. 2:4) and is destroyed only at the visible appearing of Christ (2 Thess. 2:8) we may safely conclude that not all the world will be saved when Jesus comes again. In fact, is not the Church itself to be found dominated by the Anti-christ according to Paul's statement? And is not Paul's statement the word of the living God?.

Some who oppose the pre-millennial coming of Christ argue that even St. Paul made a mistake in his judgment as to the time the Lord would return to this earth; that when he wrote his first epistle to the Thessalonians he was expecting the speedy advent of Christ. This view is entirely refuted by the apostle's very clear discussion of the order of events before the Revelation of Christ from heaven. First, the day of Christ is not yet at hand. (2 Thess. 2:2). Secondly, the Church will make progress in the world and then there shall come a falling away. (2 Thess. 2:3). The progress of the Church is evident from the fact that there could be no falling away except there first be a coming to Christ. Thirdly, the "man of sin shall be revealed." (2 Thess. 2:3). Fourthly, he shall be destroyed at the revelation of Christ. (2 Thess. 2:8). If St. Paul believed that the world was to be in a chaotic condition and that the spirit of the wicked one was to be ruling in the temple when Jesus is revealed from heaven, may we not safely conclude that he was a pre-millennialist? If so, dear reader, would you not rather be classed with him than with some of the writers of this age who regard themselves as far wiser than the apostles of Christ?

By the kind consent of Rev. Wm. E. Blackstone, I am at liberty to use his book, "Jesus is Coming," in writing these articles. I take the liberty at this time to quote from Chapter IX on the distinction between the Rapture and the Revelation.

"Rapture means to be caught up, or away. Revelation (apokalupsis) means appearing or shining forth or manifestation. (Rom. 8:19).

The Rapture occurs when the Church is caught up to meet Christ in the air, (2 Thess. 4:17) before the tribulation.

The Revelation occurs when Christ comes, with His saints to end the Tribulation by the

execution of righteous judgment upon the earth. (2 Thess. 1:7-10).

At the Rapture, Christ comes into the air for His saints. (John 14:3).

At the Revelation, He comes to the earth with them. (1 Thess. 3:13). He certainly must come for them before He can come with them. . . .

Again, at the Rapture Christ comes as the Bridegroom (Matt. 25:10) to take unto Himself His bride, the Church. (Eph. 5:25-32).

At the Revelation, He comes, with His bride, to rule the nations. (Rev. 2:26, 27).

At the Rapture, He comes only to meet the saints in the air. (1 Thess. 4:17).

At the Revelation, He comes to the earth, (Acts 1:11) and His feet stand upon the same Mount Olivet from which He ascended. (Zech. 14:4).

At the Rapture the Church, like Enoch, is taken out of the world. (Acts 15:13-14).

At the Revelation, the Millennial kingdom is begun. (Acts 15:16, 17)."

In my next article I will try to show that the Hebrew temple is to be rebuilt, the remnant of the Jews who escape the great persecutions during the tribulation will be converted to Christianity and the heathen nations who have not heard of Christ during the Church age will have a chance to hear the gospel. "What," you say, "another dispensation?" Why not? We have already had what may be termed three dispensations—that under the law of Moses; then that of Christ's ministry; and are now in the third—that of the ministry of the Spirit. Or we may divide it into two—that of the law, and that of the gospel. If God is pleased to extend to the world a still fuller revelation of Himself in His Son Jesus in which age many who have not heard the gospel shall be saved why should we question His wisdom? "Known unto God are all his works from the beginning of the world." (Acts 15:18).



Elijah--The Target of Criticism.

Rev. W. R. Cain.



CONCERNING this old-time prophet, we have never had aught but the greatest admiration. Neither are we ready to confess to having stumbled over the "juniper-tree." Nor can we understand why the Tishbite should be made the target of so much criticism. We have heard it said that because of his wonderful revival on Carmel, that it made him more or less enthusiastic or puffed up, thus he suddenly became over-confident, self-conceited, presumptuous, or unwise, also causing him to unnecessarily chase down the mountain, hard as he could go, ahead of Ahab's chariot, resulting in nervous prostration or physical exhaustion, and finally, in his "pessimistic" juniper-tree experience, etc., etc.

Just a mere glance at the word of God will correct all such perverted exposition. 1 Kings 18:46, says, "And the hand of the Lord was on Elijah, and he girded up his loins and ran before Ahab to the entrance of Jezreel." When the hand of the Lord is on a man, it is for good or evil. Surely, in this case, it was not evil, and when the hand of the Lord is on a person, he does the unusual. Again, concerning the prophet's so-called bigotry or pessimism, inferred possibly from his own testimony in 1 Kings 19:10 and 14, it is quite clear he did not say he was the only one left. He said he was the only prophet left, which was true. See 1 Kings 18:22. The 7,000 who

hadn't bowed the knee to Baal, were not prophets. But the prophet is accused of being a coward, merely because he left the country when Jezebel threatened his life. The Bible says, "Thou shalt not tempt the Lord thy God." Sanctification does not license any man to stand around in the way of a bullet, or some desperado's bludgeon. When there is a "free-for-all" or "rough-and-tumble" on hand, it is high time for a holy man to vacate, unless God orders otherwise. The Lord gave no commission to Elijah to wait and see what the notorious Zidonian woman would do when she put on her war-paint. Neither is there a word about his physical exhaustion or being afraid. He was fearless, but in a strategic manner, got out of Jezebel's reach, which displayed wisdom.

How often did Jesus "escape out of their midst." Not because He was scared, but for other infinitely wise reasons. Paul was let down in a basket, at night, to outwit the infuriated mob, but not because he was a coward. However, who can bear testimony to having lived as long as Elijah, occupying such a responsible position, enduring what he did, (from the moment of his sudden appearance in 1 Kings 17, until his beautiful translation in 2 Kings 2, covering a period of thirty-three years) and only have one thing charged against him? Why strain at the "juniper-tree-gnat," when profound sermons can be preached from the biography of this old-time prophet?

Cook-Stove Apostasy.

THE COOKING SQUAD VS. PRAYING BAND.

The early Church *prayed* in the upper room. The twentieth century church *cooks* in the supper room. Today the supper room has taken place of the upper room, and *feasting* the place of *fasting*. There are more full stomachs than are bended knees and broken hearts. There is more fire in the stove than there is fire in the pulpit.

The early Christians were not cooking in the supper room the day the Holy Ghost came; they were *praying* in the upper room. They were not waiting on tables; they were waiting on God; they were not waiting on fire from the stove but from above.

They were *detained* by command of God; not *entertained* by the cunning of men. They were all filled with the Holy Ghost; not stuffed with a stew or a roast.

O, I would like to see the cooking squad put out and the praying band put in; less ham and sham and more heaven; less pie and more piety; less use for the cook and more use for the Old Book. Put out the fire in the kitchen and build it on the altar.

More love and more life; fewer dinners and get after sinners. Let us have a church full of waiters on God. Amen.

A. C. PALMER.

Have you read "Twelve Striking Sermons" by Rev. Andrew Johnson, D.D.



Progress---The Law of Life.

Rev. A. L. Whitcomb, D. D.



OW Joshua was old and stricken in years, and the Lord said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed." Well for us if our failure to possess the land has not led to a sad Babylonian captivity.

After months of gracious success the work of God began to decline among the early Methodists. Wise John Wesley called a meeting, which resulted in what was known as the "Fetter Lane Confession." It was found that the workers had made three great mistakes.

1. They had allowed a "spirit of division to come in among them as to methods of work."

2. They had charged the "workings of the Holy Spirit to human emotionalism."

3. "They had rested in the beginnings of sanctification."

Are we in any danger of similar mistakes? Is the failure of the holiness forces in some quarters due to any or all of these mistakes? John Fletcher, the "seraphic saint of Madeley," warned the early Methodists of the danger of resting in the "beginnings of holiness," and declared that safety was found "only in the fulness of God."

A saintly and scholarly man once said, "With regard to every advance, it is a rule without an exception that the Holy Spirit is made manifest to us through the highest point of our experience. The constant acceptance of the truth as it continues to be revealed—obedience to all the added light, as fast as it shines—keeps the door of entrance open for the reception of the Spirit's power.

Whenever from any cause the latest truth which has been revealed to us is rejected or set aside, His free access is prevented, and the full liberty and power of the Spirit upon and within us ceases. Those who come up to light and truth which they afterward reject endeavor sometimes to persuade themselves and others that they are still in possession of the same degree of freedom and power as before. They may succeed in deceiving themselves, and may imagine that the Lord will accept their super-added works and zeal in other directions instead of obedience to the light in which they refuse to walk, but it is evident to all who are spiritually minded that their former unction is gone."

"To obey is (still) better than sacrifice, and to hearken than the fat of rams." To advance is the law of life. Great care should be taken that we avoid the error of mistaking a part for the whole. We must not stop short of the baptism of the Holy Ghost, the baptism of the Spirit of God in all His completeness, taking possession of our bodies, and filling our being up to the full measure of our enlarged capacity, revealing therein His personality, by a conscious manifestation of His presence, and imparting the virtues, graces and fruit of the Spirit in abundant measure. Then our love will be perfect, our "peace will flow like a river," our joy will be full and abiding. The baptism of the Holy Ghost is a baptism of power as well as of purity. It is a baptism that abides. "The anointing which ye have received of Him abideth in you." The glory of the Lord abides in the sanctified soul as the presence of the Shekinah dwelt between the cherubim in the holy of holies.

The destruction of sin in the soul is an in-

stantaneous work, but the growth of the soul in holiness, yea, even the retention of the soul in its purity, is dependent upon a progressive work of grace in the soul. We must ever advance in grace until we "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." As the Lord said unto Israel, He has brought us out that He might bring us in and lead us on, amen! May the purpose and charge of the Genoese discoverer be ours:

"Behind him lay the gray Azores,

Behind the gates of Hercules:

Before him not the ghost of shores,

Before him only shoreless seas.

The good mate said, 'Now must we pray,

For lo! the very stars are gone,

Brave Adm'ral speak; what shall I say?"

Why, say, 'Sail on! sail on! and on!'

"They sailed, and sailed, as winds might blow,

Until at last the blanched mate said;

'Why, now not even God would know,

Should I and all my men fall dead.

These very winds forget their way,

For God from these dread seas is gone.

Now speak, Adm'ral; speak and say—'

He said, 'Sail on! sail on! and on!'

"Then, pale and worn, he kept his deck,

And peered through darkness; ah, that night

Of all dark nights, and then a speck—

A light! A light! A light! A light!

It grew, a starlit flag unfurled;

It grew to be time's burst of dawn

He gained a world, he gave that world

Its grandest lesson, 'On! and on!'



The Prayer Life of the Pastor.



W. H. McLaughlin.

PART I.



WE want to talk to you about "The Prayer Life of the Pastor" the shepherd of the flock, called of God to the high and holy office of the ministry; the highest calling known among men. No

other calling demands such tact, strategy, wisdom, earnestness and enthusiasm. To be unfaithful to this high calling in Christ Jesus, means destruction, ruin and damnation beyond human conception. To be a God-sent man, a soul-winner, a man of unimpeachable character, the anointed of God, is the highest possible conception of human life and destiny. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." We have been selected from among the thousands to stand in Christ's stead before lost men. What a privilege, what an exalted position; but have we a true conception of the tremendous issues that are involved; if we have we will constantly go down in the sackcloth and ashes of humiliation and intercession before God for our people, "lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and many thereby be defiled."

How dare any of us go to the pulpit without first having an audience with Jehovah in our secret closet where the Shekinah of God's glory overshadows the mercy seat? Do we realize that constantly we are giving the last call to some person, the last message, the Saturday night call to some lost soul for whom Christ died? If we have the spirit of Jesus we will pray with strong crying and

tears. Paul said: "Night and day praying exceedingly for the people of Thessalonica." It will break your heart to see men and women living in sin; you will pray until the great deep of your soul is broken up, and there will arise flaming hot intercession from the altar of your own heart to God, for the salvation of men, "for he saves not after the power of a carnal commandment, but after the power of an endless life."

Is your church cold and formal?—this is a challenge to prayer. Do you need a revival?—this is a challenge to prayer; prayer ripens your own soul, prayer causes the warm gulf-stream of God's love and power to flow down through the great canyons and valleys and spread out over the vast plains of your immortal spirit. The birds will sing, the flowers will bloom and "the desert will bloom as the rose." "For ye shall go out with joy and be led forth with peace; the mountains and hills shall break forth before you into singing, and all the trees of the field shall clap their hands." "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Are your boys and girls growing up and passing through the Sunday school and out into the world unconverted, lost to God, the church and the Kingdom? This is a challenge to prayer—God lives! His immutable promises never fail. Let the Church kneel down on the seventh verse of the fifteenth chapter of St. John and stay on the job. Let the Church of Christ forsake the theater, the picture shows, the dance hall, the card party and the church kitchen, and let them assem-

ble in the upper room of prayer until they receive power from on high.

The last word in automobile construction is power; the last word in the business world is power; the last message of Jesus Christ to His Church was power. Acts 1:8. Brother, if you break down, break through, and pray through you will be introduced into a zone of power, unction and victory undreamed of up to this time. Jesus is our example. He prayed in secret, He prayed in public, He prayed for Himself, He prayed for His disciples; being in agony He prayed more earnestly and poured out His soul even unto death, and in Gethsemane sweat great drops of blood. Stop! and look at this picture! This man in the shades of Gethsemane; great drops of blood falling to the ground. This is soul-travail. Out of the womb of night and hell flowed terrific opposition to the program of Jesus Christ and His plan of human redemption; the Titanic struggle was on; He had to meet it at flood-tide, but He prayed through all opposition, an angel came and ministered unto Him, He conquered in His life, His death and His resurrection. "He led captivity captive and gave gifts unto men."

We may preach great sermons, faultless as to logic and rhetoric, and yet if we break down in our prayer life, we have utterly failed. In these days when so much of the pastor's time is demanded to look after the details of church life; if we are not very careful we will neglect to turn aside for an hour of secret prayer and fellowship with God. We are told in the sixth chapter of

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The Battle of the Soul.

REV. G. W. RIDOUT, D. D., Corresponding Editor.



WHEN I was going through the battlefields with the Thirty-Eighth Regiment during July, August, September and October, 1918, and endured the hot fire of the enemy, heard the terrible shells as they left the German guns and came shrieking and tearing through the air to hit our positions, and like demons of iron and explosives tear and destroy and kill, I often used to think of the greatness, the enormity, the immensity of the Devil's power. I felt sure that the Devil was not dead and hell was still raging. Yes, verily I saw hell and raging devils during those awful months.

On November 11, the last shot was fired and the great war was over, but the Battle of the Soul still continues and we have to battle against the Adversary, who goeth about as a roaring lion seeking whom he may devour.

In 2 Cor. 2:11, we are exhorted not to be ignorant of Satan's devices. Satanic devices in these days are manifold. On all hands we see Satan planning, devising and deceiving, even the very elect.

That was a wonderful sermon on "The Devil in Dry Places" which that great Welsh preacher, Christmas Evans, preached, in which he said:

"I see the unclean spirit rising like a winged dragon, circling in the air, and seeking for a resting-place. Casting his fiery glances toward a certain neighborhood, he spies a young man in the bloom of life and rejoicing in his strength, seated on the front of his cart, going for lime.

"There he is," said the old dragon. His veins are full of blood, and his bones of marrow. I will throw into his bosom sparks from hell; I will set all his passions on fire; I will lead him from bad to worse, until he shall perpetrate every sin. I will make him a murderer, and his soul shall sink never again to rise, in the lake of fire.

"By this time I see him descending with a full swoop toward the earth, but nearing the youth, the dragon heard him sing:

"Guide me, O Thou great Jehovah!

Pilgrim through this barren land;

I am weak, but Thou art mighty,

Hold me with Thy powerful hand,

Strong Deliverer,

Be Thou still my strength and shield."

"A dry, dry place this," says the dragon, and away he goes.

"But I see him again, hovering in the air, and casting about for a suitable resting place. Beneath his eyes is a flowery meadow watered by a crystal stream, and he describes among the kine a maiden about eighteen years of age, picking up here and there a beautiful flower.

"There she is," says Apollyon, intent upon her soul. I will poison her thoughts; she shall stray from the paths of virtue; she shall think evil thoughts, and become impure; she shall become a lost creature in the great city, and at last I will cast her down from the precipice into everlasting burnings.

"Again he took downward his flight, but he no sooner heard her sing the following words, with a voice that might have melted the rocks:

"Other refuge have I none,

Hangs my helpless soul on Thee;

Leave, ah, leave me not alone,

Still support and comfort me."

"This place is too dry for me," says the dragon, and off he flies.

"Now he ascends from the meadow, then like some great balloon, very much enraged, and breathing forth smoke and fire, and threatening ruin and damnation to all created things.

"I will have a place to dwell," he says, "in spite of decree, covenant or grace."

"As he was thus speaking he beheld a woman, 'stricken in years,' busy with her spinning wheel at her cottage door.

"Ah, I see," says the dragon, "she is ripe for destruction: she shall know the bitterness of the wail which ascends from the burning marl of hell!"

"He forthwith alights on the roof of the cot, where he hears the old woman repeat with a trembling voice, but with heavenly feeling, the words: 'For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee.'

"This place is too dry for me," says the dragon, and away he goes again.

"In yonder cottage lies old William, slowly wasting away. He has borne the heat and the burden, and altogether he has had a hard life of it. He has very little reason to be thankful for the mercies he has received and has not found serving God a very profitable business. I know I can get him to 'curse God and die.'

"Thus musing, away he flew to the sick man's bedside; but as he listened he heard these words: 'Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they comfort me.'

"Mortified and enraged, the dragon took his flight, saying, 'I will return to the place whence I came.'"

SATAN IN COUNCIL.

There is an allegory that comes down to us from the olden times. Satan called together a council of his servants to consult how they might make a good man sin. One evil spirit started up and said, "I will make him sin." How will you do it? asked Satan. "I will set before him the pleasures of sin," was the reply. "I will tell him of its delights and the rich rewards it brings." "Ah," said Satan, "that will not do, he has tried it and knows better than that." Then another imp started up and said, "I will make him sin." "What will you do?" said Satan. "I will tell him of the pains and sorrows of virtue, I will show him that virtue has no delights and brings no rewards." "Ah, no," said Satan, "that will not do at all; for he has tried it and knows that 'wisdom's ways are ways of pleasantness and all her paths are peace.'" "Well," said another imp, starting up, "I will undertake to make him sin." "And what will you do?" asked Satan again. "I will discourage his soul," was the short reply. "Ah that will do," cried Satan, "that will do! We shall conquer him now."

A DISCOURAGED PASTOR AND HIS PRAYER.

A most interesting incident took place under the evangelistic ministry of the Rev. E. Hilton Post which he delights to relate. He began a revival meeting in a large Evangelical Church in a middle west city several years ago. He preached the rugged gospel of full salvation which for some reason did not meet with the approval of the official board and they not only opposed the meeting but absented themselves from the services. This unpleasant situation continued through the first week of the campaign. After a few days it discouraged the pastor to such an extent that he came into the meeting one night and prayed out before the congregation his feelings. The result was painful. The people became discouraged and it was with great difficulty that the evangelist preached to that thoroughly discouraged and cast-down congregation.

The next morning the evangelist appeared at the parsonage and took the pastor alone into his study. He told him that he was

pained over his prayer the night before and brought to his attention the discouraging results and then warned him never to repeat that while he was with him in the work. He suggested that they go into the meeting and act as if they were on the crest of the wave and everybody was in sympathy with the meeting, and that it was pleasing to the devil to act otherwise. The pastor agreed to all the evangelist said and seemed deeply to repent of his own discouragement and that he threw on his people. He agreed to enter the service that night and shout the victory in spite of the devil and the official board and their opposition. They did so and one of the greatest services ever held under the evangelist took place that night. As a result the tide began to arise, the officials came to the meetings and nearly all were either reclaimed or sanctified wholly. The next two weeks considerably over three hundred seekers were at the altar either for pardon, reclamation, or entire sanctification.

VICTORY OUT OF DISCOURAGEMENT.

The devil will put up some big attempts at discouraging the Christian worker. We once had a severe test in a revival meeting. We had been there over two weeks, and the meeting was a hard one; the ploughing was difficult, but we kept going. One night we went to the church and the crowd was very small—a few children, some adults, very few men. The devil of discouragement began to whisper at once when we knelt down to pray. He said to me, "It is only wasting time to stay here. Just as well quit tonight and get up and tell them so." The temptation was a very severe one truly. The service went on till it came to preaching. We started in and could make no headway. We proceeded about fifteen minutes, when we felt we could go on no longer, so began to sing, and called the pastor to us and said, "Brother, I cannot preach tonight, I want you to take hold of the meeting." He did so, and began to plead with the people. The result was that night there were about a dozen seekers at the altar and it proved to be the most victorious meeting; the Devil was defeated and the work went on.

In fighting Satan we need to have on the whole armor of God. Eph. 6:11-18.

"Stand then in His great might,

With all His strength endued;

But take to arm you for the fight,

The panoply of God;

That having all things done

And all your conflicts passed,

You may overcome through Christ alone,

And stand entire at last."

Peter's Loan.

Lend Me thy boat, the Master kindly said
To Simon wearied with unfruitful toil.
He lent it gladly, asking but the smile
Of Him who had not where to lay His head.
But Jesus knows our needs of daily bread,
And will be no man's debtor. If awhile
He uses Simon's boat, in kingly style
He will repay—a hundred-fold instead.
And Peter's Lord, as yesterday the same
Walking, though now unseen, among His

own,
Still condescends to ask from each a loan.
O, humble toiler, when He calls thy name,
Lend Him thy all. The Master ne'er forgets
Discouraged fisherman or empty nets.

—Selected (Luke V.)

Bud Robinson's Hospital Experience.

As told by himself, with his vision of heaven, in pamphlet form. A marvelous story of the power of God and His dealing with a man of faith. Price, 15c each, 7 for \$1.00,

Greetings from Bud Robinson

BELOVED, you will remember we left you in our last letter in Kentucky. Since our Kentucky meetings we have had one splendid revival in Texarkana with the Rev. R. B. Gilmore. Some fifty souls found Jesus. From Texarkana we ran down one day to Little Rock and preached one night in the North Little Rock Church of the Nazarene, and sixteen souls knelt at the altar, the most of them praying through and being wonderfully blessed of the Lord. I was there one day before the opening of the District Assembly and some twenty Nazarene preachers had come in from over the district, and quite a number of Methodist pastors were on hand. We had the house and yard full.

From Little Rock we came to Arlington, Texas, and joined the Rev. J. T. Upchurch and his workers for a week's convention in that city. The most of the services were held in the First Methodist Episcopal Church, South, but one all-day meeting was held in the Whitehill Tabernacle. This was a great day for the Berachah Home. The Whitehill Tabernacle was dedicated to the service of the Lord for the preaching of full salvation; also on that day some twelve or fifteen beautiful babies were dedicated to Jesus. This was one of the most heart-stirring services that I have ever taken part in. The Lord was there to bless us good. As I took those precious little ones up in my arms and dedicated them to Jesus, there was scarcely a dry eye in the congregation. We had with us on that occasion some thirty-five or forty of the preachers from the Annual Conference in session in Ft. Worth. This was the Oklahoma Conference of the M. E. Church which now takes in Oklahoma and all of North Texas; not only did these brethren attend the all-day meeting, but from fifteen to twenty-five of them attended most of the day services. They were surely a splendid set of men. Our services in the First M. E. Church, South, were with Rev. Alonzo Monk, Jr. Brother Monk is a faithful friend of the Berachah work. He is the man that a year ago inaugurated what is known as the Daily Bread Campaign. He set out to find 366 people that would give \$50.00 apiece to run this great Home, which amounted to some eighteen thousand dollars, and already every day for 1920 has been provided for and a number of days are now taken for next year. This is one of the greatest schemes that has ever been gotten up. As it costs some \$50.00 a day to support this Home, all the money already being pledged and coming in will relieve Brother Upchurch of this great responsibility, giving him time to do other work that is so important. Our Convention closed with great victory and on Monday morning following the close of the Campaign, Oct. 17, we boarded the train, some ten in our party, for Plainview, Texas, where we are now in another splendid campaign. From Plainview we go to Grandfield, Okla., and from Grandfield we go to Canadian, Texas, closing there November 7.

While we are on this campaign with Bro. Upchurch and his fine band of workers and his beautiful ladies' quartet, we are planning to start on a tour of the world about the middle of September of 1921. This will be news to our HERALD readers, and yet there is nothing new nowadays. We are going to plan to take the trip. If the Lord sees fit to change it, we will say Amen. We are the Lord's. We don't know whether the Government would give us passes for a world tour or not, but Brother Upchurch will take

it up immediately with the authorities of our Nation and see what can be done. We want to visit the Holy Land on this trip and read our Bibles and sing and pray in the land where Jesus used to walk. A trip of this kind has been in my heart and mind for the past twenty years, but I have never seen my way clear until now to even make plans to go, but as far as I can see it is the leadings of the Lord. We want a fine band of workers to make this trip and visit the various mission stations and give them some splendid rallies, in which we will preach and sing full salvation and encourage, bless, and build them up in the faith. This will be quite an undertaking for such a band as we will have with us, but as I often preach from 2 Cor. 9:8, "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work;" and if God is able to make all grace abound, which we know that He is, then we will have no trouble in making up our party and raising our finance.

On this trip it is in the mind of this writer to write a book, the title of which will be "Around the World with Jesus," and Brother Upchurch will write a book on the great theme which lies so close to his heart. In a short time we want to get out a booklet or a little circular in which we will state all our plans and give them to the readers of THE PENTECOSTAL HERALD and the various other holiness papers.

May the blessings of the Lord rest upon you and may great peace be yours.

Faithfully in the love of Jesus,

BUD ROBINSON.

Question Bureau

BY JOHN PAUL

Does the Bible give any account that Solomon was lost?

I think not, in definite terms. At the time God gave him his wisdom, 1st Kings 3:14, He promised him a long life on condition. The condition was, "If thou wilt walk in my way, to keep my statutes, and my commandments." But the promise of long life was not fulfilled. Solomon died at about sixty; and one of the later verdicts with reference to his life was: "Thou hast not kept my covenant and my statutes, which I have commanded thee." 1 Kings 11:11. There is no doubt that Solomon was right with God in his early days. 1 Kings 3:3. Those who believe in the impossibility of final apostasy must maintain that Solomon was saved. Those who believe in the possibility of apostasy can have a very slender hope of meeting him in heaven. There is something said about sitting down with Abraham, Isaac and Jacob in the coming kingdom; but, though Solomon was in some respects the greatest king the chosen people ever had, there is nothing said about sitting down with Solomon in the new kingdom. One might prefer to think that there was some unrecorded event of final repentance which enabled this great man to go all right; but, as he was so conspicuous in the records, and as that would have been such a profitable thing to record, we think its absence from the record is proof that it did not take place.

Was Judas converted?

The fact that Judas was one of the chosen twelve, chosen by Him who knows all men, would lead us to presume that Judas was sincerely religious, and disposed to walk in the light. There is pretty strong proof that all of the apostles reached a definite experience of regeneration during the time that they were under the Master's personal instruction. Judas was among them that preached repentance, and that "followed" Jesus, who in the regeneration were to sit

upon thrones of judgment, but he, "by transgression," fell from his place in the program. Acts 1:25.

Does a Christian sin?

He may sin, but when he does he loses the main characteristic of a Christian; and if he does not repent, but continues, he is bound to forfeit all that belongs to a child of God; for he that is born of God does not commit sin. This passage does not mean that one would forfeit his relationship as a child of God if he should be overcome by temptation and fall into a single sin, but if he surrenders to sin and does not immediately turn to Christ and avoid the repetition of his sin, he will forfeit his relationship as a child of God. The wages of sin is death, and there is no exception, even if it should be in an angel. Though the atonement in Christ is a great thing, its only provision is to save a man from his sin. It cannot save him in them.

Is it right for women to vote?

It is wrong for them not to vote if they have the ballot. Rights involve obligations, and if provisionally we are given a part in maintaining a good government, and we do not fulfil our part, we are condemned. No doubt your question is intended to go back of this thought, and ask if it is right for woman to have the ballot. The question of what class of people in society shall have the ballot is a question more of expediency than of right and wrong. If any class of people in a country are too defective in morals or intelligence to be trusted to take part in the government it would seem wise to have restrictions in the right of franchise, which would require them to come to a certain standard before they be given the right to vote. In primitive times woman was kept in this subordinated condition, because man, being physically stronger, was able to keep her there; but in an age where physical strength has ceased to be the test of superiority woman has found it possible to rise to a level of intelligence fairly equal to man, and, if we may judge from the church records and the prison statistics she is somewhat superior to man on the moral side. In the light of these facts we are at least unable to see any wrong in giving woman the ballot.

What is the subconscious? Does it work only during quiescence? When we pray in faith and receive what we pray for, yet have no appropriative faith, does the subconscious receive the gift, and later through activity bring it to the conscious mind?

Those who regard subconscious mind as a valid expression have reference to those faculties in man's psychic nature in which there is submerged, or in a state of repose, a portion of the intelligence, volition, and feeling which we find in our conscious minds. The modern psychologists, as a rule, ignore this as unproved, or argue against its existence on the ground that man has no soul, and that thought or consciousness is merely the outcome of a mysterious mechanical process. The objection to the unconscious mind among scientific writers is in our judgment a matter of prejudice. They all know that the stage in memory which we call retention is wholly an unconscious situation. They all argue that mind is inseparable, that will and intellect and sensibility are not separate departments, but manifestations of the same unit. It is bound to follow that where we discover a fragment or manifestation of mind there must be all those properties which belong to the mind. On their own terms, therefore, we have to decide that man, having an unconscious memory, has an unconscious intelligence and will and emotional life as a whole. Experience gives many proofs of this. The relative part played by the unconscious mind in prayer is more than we can explain. No doubt the operations of grace, by which a human soul is regenerated or sanctified, are mainly in the unconscious mind.

Good News From The Evangelistic Harvest Field.

Wesley Holiness Mission.

We have just closed a good meeting at Petersburg, Ind., with victory. The meeting was held with the Wesley Holiness Mission, an independent work started here about ten years ago. We were here over three Sundays and the Lord gave us a fine meeting. Thirty-three were saved or sanctified, and fourteen were healed of bodily afflictions, the saints blessed and encouraged to press on in the fight against sin and the devil.

Prof. Floyd Benjamin and wife, of Vincennes, Ind., were in charge of the singing, and rendered splendid service. This Mission is the only place in Petersburg that stands for entire sanctification as a second work of grace, and God is wonderfully blessing these people. They have just remodeled and enlarged their building which now has a seating capacity of about 250, and it was crowded several times during our meeting, and on the last Sunday night many went away who could not get in.

We had communion service the last Sunday morning, and in the afternoon we went to White River, about two miles from town, and baptized twenty by immersion. This was a very impressive scene and God's seal was upon it. We had the privilege of dedicating to the Lord, twenty-one babies and children.

We raised \$375 in cash and pledges for the meeting next year. We were glad to have the privilege of working with these people, and will not forget the many kindnesses shown me. May God bless this people and make the Mission a soul-saving station in old Petersburg. Personally, we are marching on.

JOHN W. CLARK.

Pioneering for Jesus.

I just want to give you a pen picture of our little home while we are working in revival meetings in Altoona, Pa. We have been here about four months preaching in seven churches, one mission, a number of cottages, two saloons and one dance hall. As we have been unable to get a house we are living in a little store building and I wish you could all come in and see us. We would give a few of you chairs, but the rest would have to sit on boxes and the counters. The walls are covered with shelves and a long meat rack. Under one counter is a straw bed which lies upon the floor. The latter is bare and not any too clean. It gets scrubbed once in a while, but not as often as it needs it for the place is so damp that after a good cleaning, the floor does not dry for about three days and it is rather unsafe for the little ones to sleep on a damp floor.

There is no water or sewerage in this building, so we go to a neighbors for every such convenience. At the present writing, it is a cold, rainy day. I am sitting on the bed on the floor with a blanket around me, shivering. The rain has leaked in upon the floor and run under the bed, so a corner of it is propped up with a board. As this is an unexpected cold spell and we have no means of heating the place, it is fearfully cold and damp so I have wrapped up baby Esther and carried her to a kind neighbor's warm kitchen, where, as I left, I heard the little voice singing, "Brighten the corner where you are."

To help pay expenses, my husband evangelizes most of the time so this leaves the responsibility of this work upon me. I am a woman with a woman's tastes and love for the beautiful. I have always had an ambition to have a pleasant home and, most especially nice carpets and rugs, but this pioneer work has deprived us of these comforts. I

confess it takes grace, but grace has been given, for which I praise God. I have the satisfaction of seeing the shining faces of young converts which gives us more pleasure than would the presence of polished woodwork and a pretty home. It is really surprising how happy I am, though I have nearly lost my health by this hard summer's work. The Lord has rewarded us by saving souls and giving us the hearts of the people. Among others, a number of young people have been converted. One bright, young man came forward and knelt in prayer long after the other seekers had gone to their seats. He told us not to keep the others waiting for him, but we assured him it was our pleasure to assist him all we could. Suddenly he arose, and, turning around toward the audience exclaimed, "Gee, but I'm happy!" then gave a glowing testimony.

An old man arose one night in the service and said in substance: "Tonight, Mrs. Shelhamer's little boy asked me if I chewed tobacco. That sent conviction home to me and I felt I ought to quit it. I am old and it will take a struggle, but by God's help, I am going to stop. Pray for me." God used that testimony. People who knew the brother, sat weeping. The next Sunday he told us God had wonderfully removed the appetite. Another brother obtained a similar victory.

A dear sister who was a prominent Sunday school worker in a large city church, got under conviction about parties, select dancing, and moving picture shows; and one night came to the altar to make a full surrender of everything to Jesus. She has died out to the whole thing and God is using her. She goes with us into the slums of the city and labors for the lost. To God be all the glory.

Having received a call to serve a pastorate at Leechburg, Pa., we go now to that place to labor for the lost as we have here. Pray for us.

MRS. JULIA A. SHELHAMER.

Springerton, Ill., Favored With a Revival.

Our town has been blessed with two old-fashioned outpourings of the Holy Spirit. The camp meeting was the best that has been held in years; the preaching never better, the singing owned of the Lord and a sweet harmony prevailed among the saints and ministers. Sister Mattie Wines was with us again and God made her a blessing to all who heard her. Bro. and Sister Moore were here for their first time and they were wonderfully used of the Lord. They are great singers and Sister Moore is a big preacher of righteousness. They sing, preach and pray in the unction and power of the Holy Spirit; no one will make a mistake in calling them. They know how to storm the devil's camp. Bro. Sutton had charge of the singing and he did it well; he knows how to stir the devil. Many souls were saved and sanctified during the camp meeting.

Our second meeting came Sept. 15th to the 29th. Bro. John F. Owen was with us in the M. E. Church. It was a wonderful meeting. Bro. Owen is one of the biggest preachers ever came this way, and his preaching was owned of the Lord. Bro. Owen is not only a great preacher of holiness but he is a teacher as well, and anyone who sits under his ministry will be wonderfully blessed if they have their hearts and minds open to the truth. The meeting had not run long until some were out straightening up old scores and then came to the altar seeking pardon for their sins. It was an old-time revival along the old-time Bible way. Sinners got converted, believers sanctified, and the saints blessed. Bro. Owen is an old-time Methodist

preacher and a church is always helped by his ministry. There were thirty conversions, reclamations and sanctifications, twenty united with the church the closing service. Pray for us.

M. E. McDonald.

Curlew Tent Meeting.

Iowa is the garden spot of the world. The little city of Curlew is situated in this wonderful country where "Corn is King." Curlew is fortunate in having one of the most alive and best M. E. churches that it has been the writer's privilege to visit for a long time. A number of its members have really made "Christ King" in their lives and are in the experience of holiness. The pastor, Rev. John Peterson, is a man of God and has had wide experience in full salvation work. He has a talented family and through the influence of Bro. and Sister Peterson, the five children, all who are now grown, have been won to Jesus Christ.

The tent was pitched in the front yard of the church and parsonage. There was a fine attendance and good spirit in the meeting. Toward the close of the meeting three days of severe rain storms interfered, as many came from long distances in the country. However, the battle was the Lord's, and a gracious work was done, especially among the young people. They prayed through and testified to laying hold of the things of eternal life. Praise God from whom all blessings flow. One backslider was reclaimed and found Jesus precious to his soul.

"For as much as ye know your labor is not in vain in the Lord."

E. O. RICE AND WIFE.

The National Association Convention at Pontiac, Michigan.

The National Association for the Promotion of Holiness began its present season's tour of holiness conventions in the city of Pontiac, Mich., in the First Methodist Church. Seven other churches and their pastors officially united in the convention. With this large union of forces it would be expected that the audiences would be large, and so they were. From the opening service the large auditorium with its big galleries was well filled, and towards the close of the convention the attendance overflowed the church. The convention was notable in the variety, as well as number of churches participating; and in the fine fellowship of the ministers and the blessed manifestation of holy love among all the holiness people. One had great difficulty in designating the Free Methodists, Methodist Episcopal, Mennonites, Baptists, members of the Evangelical Association, Nazarenes or Friends, one from the other. It was beautiful, indeed.

Pontiac has a splendid company of clean-cut, intelligent holiness people, with a number of churches that are definitely committed to the preaching of holiness and they all seem to dwell together in unity. The Free Methodists are strong in numbers and in spiritual force. The Evangelicals have several churches, all committed to holiness. The pastor of the First Baptist Church lifted his mid-week meetings and brought his people to the services and many of them were blessed at the altar. The Mennonites have a wholesome work and their pastor and people were actively participating in the meetings. Dr. Pierce, pastor of First Methodist Church, was most warm in his welcome of the convention and took a most active part. Rev. Edward E. Mieras was really the largest human factor in making this good convention possible. Brother Mieras is pastor of the Nazarene Church. To him is due the credit

of lining up all the churches and for adequately advertising the meeting. He is a master man for such work and is winning wide respect for himself and his church in this fine industrial city.

The meeting was not weak in its fruitage. Nearly one hundred different persons were at the altars in the five days and the major part of them were either definitely saved or sanctified. It was really a decided victory for holiness.

Evangelists I. G. Martin, E. O. Rice and C. W. Butler each spent some time in the convention. Indeed, there were many pastors and laymen from Detroit and other nearby cities and towns present part, or all, the time. The "Flying Squadron," as someone has named the team, was crippled somewhat in the absence of Rev. A. P. Gouthey, who could not join the party on account of the serious illness of Mrs. Gouthey.

This collection of notes would not be complete without a word about the splendid music of the convention. The great audiences responded finely to the leadership of Mr. and Mrs. Wells, and at times there were marked visitations of power as they filled the auditorium with holy song.

All who read these lines have occasion to thank God for this good beginning of the season's tour. Let us pray on.

(Signed) BAR-LUKE.

From The Field.

Since our last report we have held two meetings: the first at Friendly, W. Va., which was announced as a camp meeting, but proved to be only a tent meeting. Miss Stella McNutt arrived first and held the services until I could get there. Mrs. Anna Murphy, of Sebring, O., came later on and remained until the close. There were some people who enjoyed the experience of holiness but others who antagonized and opposed the work; under such circumstances we could not expect a great revival, but the Lord undertook for us and gave some fruit.

CALIFORNIA, PENNSYLVANIA.

The next meeting that we held was at California, Pa., and it proved to be a most excellent one. An engineer on the Pennsylvania railroad conceived the thought of having a soul-saving station in that place, as no revival had occurred there in a dozen years, it was said. He resigned his position on the railroad and set about the erection of a new church building in California. By the assistance of some friends, he completed the building, and had it thoroughly equipped with electric lights, and everything to make it comfortable and convenient. The name of that man is F. G. Strickler. He invited the writer to hold a series of revival meetings with him in that new church. We began with them Sept. 19, and continued over October 5, seventeen days in all, not excepting Saturdays. Some of the best people in California, which with its environs, is said to have a population of about ten thousand, and from the surrounding towns attended the meetings from the beginning, and the work of salvation began early, continuing until the closing service; about fifty testified to having been pardoned or purified, and the Christian people were greatly strengthened and blessed. The work seemed to be genuine. We encouraged the seekers to pray through. There were some displays of God's power in the meetings that are unusual in these perilous times.

The church is located in a populous district where not many people are in the habit of attending religious services, and some of them and their families were reached in our meeting and there is more to follow. A Sunday school will be organized, and, maybe a church later, for that neglected district. At the last Sunday afternoon service we raised \$700 on the church indebtedness, which leaves not a large balance, which can be car-

ried without being burdensome. The people remunerated us liberally for our services with but little effort.

At this writing, Oct. 14, we are in the midst of a meeting that we are just beginning, at Central Bridge, N. Y., and which has promise of good results, some having been converted already. We will close this meeting Oct. 31, and then hasten on to Idaho for a series of meetings, the first one being slated to begin at Greenleaf, Idaho, Sunday, Nov. 7.

J. L. GLASCOCK.

Spiritual Tide Rises High.

Wheeler, Texas, has been blessed with a real revival; three revivals had been held by the three organized churches there, without a half dozen professions in all their efforts, and the little city was considered almost hopeless, but God proved that the heavens were full of pentecosts, and numbers received pardon and pure hearts. The crowds were the largest that ever assembled in the city for religious worship, standing room being at premium, even at the doors and windows of a large closed-in tabernacle.

The closing Sunday was a genuine feast of spiritual tides from heaven; old-fashioned shouting by the saints whose lives proved their joy was real, will never be forgotten. Visitors were there from many other towns, The faithful Simpsons, the Lyles, John Wright, whose saintly life has blessed and made hungry many souls in darkness, was there, filled with the Spirit; also Mother Bennett, John Yarbrough, who has stood like a pyramid for holiness. Bro. John Cornelius was in the front trench with Walter Anglin; and God used Jim Hawkins in a wonderful way in the chorus work. Many other faithful saints with shining faces greeted us, whose names are written in the Book of Life. God knows and loves them. Wheeler will always remember the victory God gave to us in answer to prayer.

I am en route to Houston, Texas, to open a campaign with Dr. John E. Green, pastor of St. Johns M. E. Church. We shall be glad to know you are praying for a real Holy Ghost revival in Houston.

REV. MISS ESSIE OSBORNE.

Revival at Monteagle, Tennessee.

I am now engaged in a revival at Monteagle, Tenn., with good prospects for a great meeting. I ask an interest in the prayers of THE PENTECOSTAL HERALD readers for this meeting. This is one of the hardest fields in the Tennessee Conference. Bro. Coleman and his faithful wife are doing a great work here.

I go to Illinois for the first Sunday in November, to begin a meeting at Virginia, where I served as pastor three years, a Presbyterian Church. This makes the third meeting I have held for them since I gave up the pastorate at that place. I have no other dates, and should like to hear from brethren wishing an evangelist of the Holy Ghost type. I hope to fill up my slate in a few weeks. Will have a fine singer with me. My home address is Lebanon, Tenn.

J. B. WAGGONER.

Evangelistic Rounds.

This has been the best summer of my life. Last March I closed a very successful meeting with my pastor at Avon Park, Fla. From there I went to Cincinnati to a camp meeting where I met many old friends and my soul was greatly refreshed.

My next engagement was at Wilmington, N. Y., and I could sing, "O, what a change!" from the sands of Florida to the rocky Adirondack mountains. Here I found a praying people, with Rev. Kunz as leader. Bro. Elsner and wife were leaders in song, and how they did sing! I took one day's rest and then started a meeting in the M. E. Church, with Bro. Baker. He is a saved Catholic and puts

us Protestants to shame. Closed that meeting and went to Moriah, N. Y., with Bro. Baker's son, also a sanctified Catholic. We closed with good results and then to Willsboro, where Bro. Moss and wife stand alone, practically, for holiness. The second day I built a mourner's bench, and when the altar call was made the entire congregation came and I did not know what to do with them.

I next joined Bro. Kunz at Bloomingdale, N. Y., a new camp. It was a great success in every line. About \$1,700 were raised to improve the camp next year. I hastened to Pine Grove, Pa., camp. They believe in praying through. I then hastened across the country to McKeesburg, Pa., for a tent meeting. This is where I used to attend when a boy. After closing I visited my dead at Blue Mountain, the place of my childhood days. Preached Saturday night for the Reading Holiness Association, in the Windsor M. E. Church, Sunday night, and forty seekers came to the altar.

I hastened off to Washington, D. C., to meet my wife, afterward journeying to Greensboro, Md., to assist Bro. Wickens in a tent meeting. People came to the altar readily. The last Sunday night it was claimed that 2,000 people were present. This closes my summer's work. Preached almost every day, never had a pain, gained 15 pounds, and had victory all along the way. I believe in holiness as a second work of grace, for the Bible teaches it, heaven requires it, God demands it, and Jesus prayed for me to have it. Amen! A. D. BUCK.

The Simple Gospel, 50 Gospel Talks, by Bishop H. C. Morrison. Price, \$1.50. Postage, 10c.

THE PRAYER LIFE OF THE PASTOR.

(Continued from page 3.)

Mark that Christ and His disciples were so thronged that they had no time even to eat, but at the end of the day Jesus sent His disciples out on a ship, where they could be alone, and He stole away to the mountain to pray. It is absolutely necessary for the busy pastor to have his daily season of quiet meditation and prayer. How often some of us have resolved to take an hour each day for secret prayer and communion with God, only to have this program broken up sooner or later by the encroachment of other things, and then perhaps months or even years pass before we get thoroughly aroused on the subject again.

"The effectual fervent prayer of a righteous man availeth much." Webster says the word fervent means "boiling hot." It would do no violence to this verse to read it thus—the effectual boiling hot prayer of a righteous man availeth much. Some prayers are not even lukewarm, and some have been in cold storage for a quarter of a century.

A certain pastor told me some years ago that he had become greatly discouraged over some conditions in his church over which he seemingly had no control. He went away on a visit and lodged with a certain family over night. The next morning when he awoke he saw this motto on the wall above his bed: "Prayer changes things." The Holy Spirit used that motto to change his whole life. He became aroused to the fact that he had worried a great deal and prayed very little. Prayer *does* change things. Jesus said, "I am the bread of heaven." We must feed on Him. The food in the grocery will not do us any good unless we buy and eat it, then it is assimilated into our system and becomes a part of our physical life; it makes blood, bone, tissue and brain. So likewise when we feed on Christ we assimilate Him into our spiritual faculties, He becomes our life; we live in Him; we assimilate His spirit of intercession, His prayer life and His holy character. (To be continued.)

The Pentecostal Herald

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perience the power of God's saving grace arise and declare war against unbelief and worldliness in the Church. Let them refuse to be browbeaten, intimidated, or put to silence. Our enemies are at the gate; many of them are broken into the fold, and we must fight them manfully in the name of the Lord. Down with the "new theology" gang! Down with the leaders who propose to turn the Church into a place of entertainment instead of a place of prayer, praise, and the salvation of the lost multitudes. Up with the banner of truth, and on with the revival of old Methodist doctrine and experience!

(Continued)

St. Louis Annual Conference



THROUGH the invitation of Rev. W. A. Tetley, pastor of the M. E. Church, South, at Poplar Bluff, Mo., I went over and preached a few sermons to the St. Louis Conference which met in that city Sept. 29. Bishop W. B. Murrah presided. Bishop Murrah's brotherly kindness at once wins for him a place in the confidence and affection of the brethren. He seems to be incapable of anything that would hurt or offend a timid brother, or in fact, any one. He made an excellent talk at the opening of the conference. It was the first time I had the privilege of looking upon this body of ministers. They seemed to be a most excellent body of evangelical ministers. As I was privileged to preach to them only three times I did not have an opportunity to make extensive acquaintance. After preaching the opening sermon on Tuesday evening, and twice the following Wednesday, I was compelled to leave for a camp meeting appointment in South Carolina.

The brethren of this conference received my messages with such kindly appreciation, and gave me so many expressions of brotherly love that I left them quite reluctantly. I feel as if there is something of a revival spirit upon this group of ministers, and that the coming year will be a time of soul winning and building up of the people in the faith of our Lord Jesus.

I had some delightful fellowship with Dr.

A. F. Smith, the very successful editor of the *St. Louis Christian Advocate*. He is making the *Advocate* a very excellent church journal. I also had an opportunity to meet with Dr. C. W. Tadlock, the successful pastor of the great Centenary Church in St. Louis. This is perhaps the largest church in Southern Methodism. He is a man of fine physique, strong mind, excellent spirit, and is evidently having a very successful pastorate. I also met with Dr. Godbey, now in his 84th year, a relative of our sainted W. B. Godbey, for many years editor of the *Arkansas Methodist*.

I am under special obligation to Bro. Tetley who provided me with an excellent home with the family of Capt. Hart, where the friends took good care of me and placed me under lasting obligations to them. I shall hope and pray for a great revival in the St. Louis Conference the coming year.

Bishop McMurry in Louisville.

We are delighted to have Bishop McMurry and his family back in Louisville. While secretary of the Church Extension Society, Dr. McMurry lived in this city for a number of years and made many warm friends. His remarkable grasp of business propositions, the energy and system with which he carried forward his great work, and his fine manly spirit won for him warm friends and admirers among prominent men of all denominations, and his coming to Louisville to reside is cause for general pleasure among the citizens of this good city. The Methodism of Louisville and Kentucky is to be congratulated that we have Bishop McMurry residing among us. May God greatly bless him in the discharge of the duties of his high office.

H. C. M.

A Gracious Revival.

Rev. H. T. Davis, a new evangelist in the field, but a pastor of excellent standing for many years, and a very successful revivalist and soul winner, who has recently entered the evangelistic field, has just closed a very gracious meeting at Burdett, Kansas. During the meeting there were some forty at the altar seeking full redemption from sin, and about two hundred unconverted souls seeking pardon. Many were graciously blessed; some pardoned, some purified. The work was deep and genuine. I have known Bro. Davis for many years. He is a live wire, wide-awake, full of resources and goes in for a genuine work of grace, and I take great pleasure in commending him most heartily to pastors and committees who desire a deep and abiding work of salvation. His permanent address is Wilmore, Ky.

Faithfully yours,

H. C. M.

Special Request.

Dr. Ridout is making a special study of the present theological situation in the schools, colleges and theological seminaries. Many ministers and other readers of THE HERALD have opportunities to know what things are being taught by the higher critics in their section of the country. Please to report those things to Dr. Ridout, 6327 N. 21st St., Philadelphia, Pa. Have you a preacher that comes from those schools and is preaching New Theology, etc., please to report what school he comes from. We want only facts. We want your help in our fight for the old faith.

Notice!

Beginning November 7, and ending Dec. 31, I will hold a series of revival meetings in the State of Idaho. After that I may be able to accept some other calls while in that part of the country, or on my return East. Parties desiring to correspond with me relative to dates can address me 1250 Grace Ave., Cincinnati, Ohio, or at the places where I shall hold meetings indicated in my calendar in THE HERALD.

J. L. GLASCOCK.

GOOD NEWS

BY

REV. C. H. JACK LINN

EVANGELIST

"GOT IT ALL AT ONCE."

Paul says in 1 Cor. 3:3, "For ye are yet carnal." He is writing to the church at Corinth, and he calls them "brethren." Now is that a polite way to address them, as though they were his brethren in Adam, or did he mean they were his brethren because they had been saved by Jesus? We are inclined to believe the latter is the fact.

And now he says, "For ye are yet carnal." In other words, another work needs to be done in your heart. You have been forgiven for your actual transgressions and for the carnality which was used in the committing of your sins, but there is that "old man" still in you, and it can be taken out.

But they interrupt and say, "Now, Paul, be careful! You are preaching a second blessing, and you know we do not believe in that. It is true we grow in grace, and expect to get more like Jesus every day, but this entire sanctification as a second work of grace obtained instantaneously is something that we cannot accept. We admire your zeal, and, in fact, we think a lot of you personally, but your teaching is misleading."

We do not know whether those Corinthians talked like we are making them talk, but if they talked like people talk today then they did talk like we are making them talk.

A young minister said to me the other day: "I don't accept that theory. I believe you get it all at once."

"Well," I replied, "praise God! I am glad to know that. I went three years before I got it, and I wish now I had taken it at the same time I was converted." I said all this with a twinkle in my eye. "I suppose you testify to the fact that you are sanctified, and perfect in heart, and are living a victorious life?"

"Oh, no," he answered, "I did not say I was perfect."

"Oh, then you did not get it all at once?"

"Yes, but I do not claim I do not sin."

"Then you are a sinner, and not sanctified?" He was getting hot under the collar and began to show forth the fruit of the old man and carnality.

He threw at me (you all know how they do it): "Then you claim to be perfect and can't sin."

"The blood of Jesus, His Son, cleanseth from all sin." I am under that blood and if all sin is taken out, then my heart must be perfect."

"Then you can't sin?" he hurled, red in the face.

"Yes, I can sin if I want to, but, bless God, He took the 'want-to' out of me."

I could record the rest of the conversation, but it is the same old story. This poor fellow was showing signs of carnality, and yet the devil had him deceived. He thought, and I dare say still thinks, he must go to his grave with that old root in his heart. He needs our prayers, and so do thousands of others. Instead of criticising and finding fault and preaching against them, we should honestly pray for the holiness rejecter.

"For ye are yet carnal." Here are a few of the many traits of carnality.

"Self-will, a stubborn, unteachable spirit, an arguing, talkative spirit, harsh, sarcastic expressions, an unyielding, headstrong disposition, a driving, commanding spirit, a disposition to criticise and pick flaws when set aside and unnoticed, a peevish, fretful spirit, a disposition that loves to be coaxed and humored."

Oh, let us not limit the power of God.

Reader: Has God cleansed carnality from your heart?

Miss Tula C. Daniel Translated

BY MRS. H. C. MORRISON.

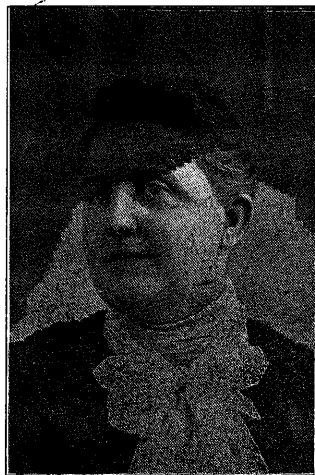
YES, she whom hundreds of our readers knew and loved, has been called to her sure reward in the land of unclouded day. "Our Miss Tula" is not, for God has taken her unto Himself.

On October 17, the Lord's Day, Miss Daniel went to church as was her life-time custom, taught her Sunday school class, made a plea for the Armenian sufferers, asking that the people send to her any cast-off clothing they might wish to contribute to these needy ones. She attended church again in the evening, singing with an unusually strong voice, and seeming to be more vigorous than usual, went home alone, laid down to sleep and awoke in the presence of her King.

Miss Tula, as we called her, was a firm believer in the speedy return of our Lord, and was daily looking for His appearing. I do not think I ever knew anyone who seemed to know the Master so intimately, and love Him so tenderly and jealously as did my dear departed friend. She coveted everything good, and everyone she met for her Lord. His work was her sole interest, seeking here and there to give a tract, hand out a book, write a letter, speak a cheerful word, along with a bit of exhortation when needed—*always abounding in the work of the Lord.*

On Monday some friends called by her home to leave some clothing for the Armenians, but decided to go down town and stop

as they returned. In the meantime others had called Miss Tula over the phone, but got no response. Neighbors called and rapped at the door but there was no answer. Upon inquiring if she had taken the train to leave the town, it was found she had not; then friends went to the house, everything being



MISS TULA C. DANIEL.

securely fastened, and peeping through the shutters, saw her lying on the bed, as if asleep. They went in and she had gone to be with Jesus. There was not the least sign of struggle; the bed clothing was perfectly orderly; the beautiful and holy spirit had slipped away to be forever with the Lord.

Sister S. K. Breeding had been living with her for sometime, but had gone away for a short visit, leaving Miss Tula alone. Yet, not alone, for her Savior was ever present. What a blessed home-going she had! Can you conceive of a death more peaceful, and an awakening more glorious! Her work was done, and the Master did not want her to have a lingering illness; she had taken the Lord as her Healer for many years, so she went without being sick. She had expressed herself as not wanting to be taken to the church when she died, sometime before, so her funeral service was held at her house, and the body laid to rest beside her mother and father in the old cemetery just around the corner from her home.

How we shall miss her, our devoted friend! For years, she and I had known each other as David and Jonathan, and our hearts were knit together in the holy bonds of Christian fellowship and friendship's ties. When I was with Miss Tula I always felt as if I were in the presence of a holy soul. She had been a possessor of entire sanctification for many years, and exemplified it as beautifully in her daily walk as anyone I ever knew, unless it was our departed saint, Dr. Godbey. No doubt, they have met and have praised the Lord for the wonderful redemption that was theirs through the Lamb of God who taketh away the sin of the world.

I have felt a peculiar loneliness since my friend's departure, but it is that loneliness which makes me long for the house not made with hands, eternal in the heavens. If I could wing a message to her today it would be, "By God's grace, I shall meet you after-while, and we shall be forever with the Lord."

Revival at Tipton, Oklahoma.

On September 12th, we started under the leadership of Rev. Walter Harbin, general evangelist, of Center Point, Texas, and Bro. A. C. Watson, singing evangelist, of Wilmore, Kentucky. We closed out the 20th with gratifying and far-reaching results. The whole community was stirred and conviction seized the hearts of men and women that had not been touched before in many years. Everybody was talking religion and the revival. In a town of 750 people there are three churches with a membership of more than 600, besides quite a number who are religious but do not have their churches here. Of course, a number of these members live in the country around Tipton. Our Sunday school was almost cleaned up before the meeting, as there have been good revivals here for two years before this. But with all that we had 75 conversions and reclamations and 39 joined the Methodist Church and 7 the Baptist Church, and more will join yet; 32 family altars erected; 3 volunteered for special work and the whole town and community revived. Large, enthusiastic congregations attended from the very beginning. On the two last Sunday nights after 700 had been seated quite a number were turned away.

Brother Harbin preaches an intellectual sermon, yet he makes it plain to all, and he warms it with love from a warm heart. He is a well prepared man, both in mind and heart. Mixed with a well-trained intellect is a wonderful experience. He continually magnifies Christ. His preaching convinces hard sinners and the most skeptical were aroused and sought the Lord. Bro. Watson is a good singer; he brings a gospel message in each song; he leads the singing so that people delight to sing; he is a personal worker and fine advertiser of the services. I can gladly recommend these men to any man who wants a good revival. People were converted at the altar; several husbands and wives joined the church together and established

family altars. We are in a fine condition to work now and expect to do some great things here.

J. T. MCBRIDE, Pastor.

ASBURY IS NOT TICKETED TO TARSHISH.

Higher education is mainly the cause of this new age of the world, and a feature of the age will be to exalt higher learning in a degree almost extreme. In theory, colleges are built and controlled by one of two authorities; the church or the state. There is a third class, called independent or private colleges; but such of these as are Christian have sentimental relationship with the Church, and virtual oversight by the Church. As they cease to be religious they function in the same direction as colleges controlled by the state. It will be the aim to continue this classification into church and state colleges, but the more natural classification will be, religious and non-religious. There will be only a few bright exceptions, where the church schools, sustained by sporadic gifts, will have management skillful enough to compete with state institutions of tomorrow, where the church school has nothing but an adjective to distinguish it from state schools. A non-religious church school will tend, in the very nature of things, to be lost to the church or to fail entirely. It cannot be retained by the strength of well-written deeds or well-written creeds. Deeds and creeds and conferences cannot make us an asset to the church, neither can they keep us from being an asset to the church.

When the issues are drawn the sharpest, when the souls of compromisers are being tried and their foundations shaken, when in the performance of their legitimate and necessary functions, the whales of the state universities have swallowed all the Jonahs among religious colleges, Asbury College plans and prays to continue, enlarged and strengthened, a factor in the new age, preaching to Nineveh.

JOHN PAUL, Vice President.

Wilmore, Ky.

Syracuse, Kansas.

As was expected, the devil came also. Well, he got there and had the thing all stirred up for a meeting before I got there. He came there to steal, kill, and destroy, and began on the pastor, Rev. A. A. Hankins, and had succeeded in putting him to bed with a bad case

of the quinsy, and kept him out of the first week of the meeting. But we are glad to report that "Where sin abounded, grace did much more abound." We found the One there who came to "destroy the works of the devil," so He got the preacher out of bed, melted all the ice, and started a big fire to burn up all the dross.

We had a great time; the fire fell on the second Wednesday and in the afternoon meeting there were twenty at the altar for sanctification, and from then until the close of the third week there were seekers at every service but two. There were about forty sought definitely for sanctification, conversion, and reclamation, children and adults. One pleasing feature was the fact there seemed to not only be power to get folks to the altar but they got through to victory; of the sixty at the last altar service all got the witness.

Bro. Hankins is a real man of God, full of the Holy Ghost and power. It was a great pleasure to be entertained in their home and to work with them in soul saving.

HARLEN T. DAVIS.

Open Dates.

Dr. G. W. Ridout will have some open dates for conventions or revival campaigns in January and February, 1921. Address him, 6327 N. 21st St., Philadelphia, Pa.

Dr. Selle an Evangelist.

At the recent session of the Oklahoma Conference of the M. E. Church, Dr. Robert L. Selle, well known to many readers of THE PENTECOSTAL HERALD, was appointed conference evangelist with headquarters at Oklahoma City, Okla., Y. M. C. A. Bldg., where mail will reach him. It is Dr. Selle's purpose to enter upon the work of evangelism at once. Those who know him and his work but feel that this appointment is of the Lord. He has recovered from the severe attack of "flu" which he had last winter.

Letters from the People.

EVANGELISTIC NOTES.

Rev. B. T. Flanery: "I am in a meeting with Rev. L. G. Milby, pastor of First Church of the Nazarene, Decatur, Ill. Souls are getting to God. We close Nov. 7th, and start for the northwest and can help any pastor on the way who will write me at 540 E. Division St., Decatur, Ill."

Rev. W. C. Moorman: "We had a short meeting at St. Paul, Ark., in which some were brightly saved and the church built up in the faith. I have some open dates beginning Nov. 3rd. Address me Quincy, Ill."

Rev. W. A. Way: "I closed a very successful meeting at Ashboro, N. C. The interest manifested was unusual; the house was packed nearly every service and at times many turned away. More than a hundred knelt at the altar and eighty professed pardon or purity. Rev. Bulla and wife, the pastor, stood by us and helped in many ways. To God be all the praise for victory."

A revival has been in progress for some weeks in Donna, Texas, in the Methodist Evangelical Church conducted by Dr. York. Scores have been saved. Prayer meetings are held in business houses almost daily, and some real work has been done.

Jerry Clevenger: "On my way home from Ozark camp I stopped off at Ashgrove, Mo., went two miles in the country and preached in a beautiful church. I was not intending to preach more than twice but God began to talk to us about a revival, and I told the Lord if He wanted a revival then to save some one that night. Four came forward and two of them were saved. Later on there were fourteen converted. I have found that if we stay with God and His old-fashioned truth He will stay with us and give old-fashioned results."

Rev. S. M. Haynes: "I am glad God is still blessing me in my own soul,

and also, blessing me in my work. Just closed a very successful meeting at Martha Brown Memorial Church, Atlanta, Ga., where God manifested His power in the salvation of many souls. Scores were born into the kingdom and 53 added to the church. My next engagement will be at Paris Memorial Church, Atlanta, I am still saved, sanctified, and kept by power divine."

Rev. Ollie J. Smith: "I have held five revivals on Brazil, Tenn. circuit, four of them being very successful. We had one hundred conversions and seventy additions to the church. We did our own preaching except at Gibson Wells, where Rev. E. O. Hobbs, of Louisville, Ky., assisted. In this meeting 25 or 30 professed faith in Christ. Bro. Hobbs is a fine preacher and preaches a full salvation."

Rev. O. R. Henderson: "I am in a meeting at Mt. Hope, Kan., with Rev. J. C. Johnson as pastor, who used to be in the evangelistic work."

Rev. J. A. Dooley and wife: "We have just come from a very gracious meeting in Iowa. The people were weeping their way to God, the audiences were fine, and the Spirit of the Lord was upon the people. Holiness preaching has not lost its power. We have one open date. Address Evangelist J. A. Dooley, 915 W. Broadway, Minneapolis, Minn."

Rev. John T. Hatfield: "We recently closed another meeting down among the clay hills of Ky. It ran like a 'Ford' at the beginning, but all at once it stopped and to save our life we could not find the difficulty. At last about the only thing we could do was to go off and let it alone, but when we came back we would find it still sitting there. We tried patching, current, spark plugs, wire, oil, and gas but all of no avail. We never did get it started, but made some adjustments that might be helpful to the next one who undertakes to run it. As we were leaving the place our hearts were sad as we took our last farewell look. It was not moving, but standing in the same spot, with her red light still glimmering from the back end as a warning to avoid trouble. Amen."

BEAR YE ONE ANOTHER'S BURDENS.

"My burden is too heavy, Lord,"
I tremblingly said.
"I can no further carry it!"
And tears I shed.

Then came a sudden cry for help
From one sore pressed;
I ran to seek him, gladly gave
Him of my best.

Then thought I of my heavy burden—
But lo! 'twas gone!
The gloom and doubt had vanished quite
And Love's light shone.

When we another's burden lift
Or try to bear,
Love's gentle hand removeth swift
Our load of care.

—Selected.

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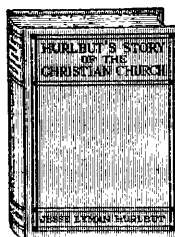
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Fallen Asleep.

BABER.

John Ray Baber was born March 11, 1829, departed this life October 6, 1920, at the home of his daughter, Mrs. Sena Parke, where he had been confined to his bed for several months, suffering from that awful disease, cancer. He was never heard to murmur, but would always say, "The Lord suffered and so can I. His will be done."

He was converted early in life and joined the M. E. Church at College Hill, but in later years he moved his membership to the M. E. Church, South, at Doyleville which was near his home. He was a great lover of music. I have often heard him rejoice and praise the Lord when hearing a good song played. And he would sing himself, almost to the very last, one of his favorite songs being, "You may have all this world but give me Jesus."

Upon every occasion he exhorted his children and friends to meet him in heaven, and would say, "If we miss heaven we miss it all."

He was twice married; his first marriage was to Miss Sarah Wright; to this union five children were born two of whom preceded him to the glory world. Later, he was married to Miss Jennie Chrisman, to whom two children were born, one of whom survives him. He was a lover of The Pentecostal Herald: it was a welcome visitor to his home from 1896 until he broke up housekeeping five years ago. He couldn't read himself, but he delighted to hear good books and papers read, and had a remarkable memory. His doors were always open to the preachers, and he was never happier than when entertaining them. I don't suppose there was scarcely ever a preacher at Doyleville church but what has been in his home.

His funeral was preached by his pastor, Rev. J. A. McClintock, at the church at Doyleville, and his remains were laid beside that of his two wives to await the resurrection morn. May we his children remember his good advice, and profit by it, and meet him and our other loved ones where parting is no more.

His daughter, Allie.

ASTOUNDING FACTS.

Our annual tobacco expense would build four Panama canals.

A leech is instantly killed by sucking the blood of an habitual smoker.

Insurance companies estimate one-third of all loss by fire to be due to tobacco.

The tobacco habit was begun in America and has extended to every nation on earth.

Two thousand American boys begin the tobacco habit each day.

Our annual tobacco bill amounts to fifteen dollars per capita in America.

One and one-half million acres of American land are used to cultivate tobacco.

In 400 years the tobacco habit has fastened itself upon half the population of the world.

The manufacture of cigarets increased 1500 per cent from 1902 to 1917.

Our tobacco bill is twice what it costs to maintain the United States government.

There is enough nicotine in the average cigar to kill two men.

In Russia, Turkey, and Persia the use of tobacco has been at times punishable by death.

Babies have been killed by breathing the tobacco smoke which a smoker filled an unventilated room.

Dr. Clay reports the death of three children from the use of a tobacco poultice applied to the scalp for scald-head.

"Prussic acid is the only substance more poisonous than nicotine"—M. Orfila, President Paris Medical Academy.

THE MOVIES.

There are many things which spring up and have their day and are gone, while others come and seem to be here to stay. In this catalog are those which are commendable and others which ought to be denounced. The caption of this article is one of those things which has come, and, unfortunately, seems to be here to stay. The movie question is no small consideration in these days, when the world is money-mad, pleasure-seeking, Christ-rejecting, and demanding something sensational and suggestive.

There are several reasons why the movies should be considered an "evil," and one of those things which should be denounced as such. Let us notice some of them.

They are a menace to the purity of our boys and girls. It is the smart, criminal character of the films that catches the eye and plants the seed in the nature of the youth. It is stated by an ex-deputy sheriff of one of our large cities, that scarcely a case is handled in the juvenile courts which does not find its inspiration in the scene of the "movies."

Again, the Rockefeller committee which investigated into the white slave traffic, a few years ago, reported the "movies" to be the most flagrant cause of the downfall of young women and girls. Still again, another

committee appointed for the same purpose reported the movies to be the most prolific contributors to the red light district.

They are a menace to the home. The old hymn, "Home, Sweet Home," is well nigh forgotten, and not only the words but the sentiment which it desired to convey. Instead of the home being what God intended it, a place above all other places, with its privileges, congenial surroundings, attractions, family worship, and openhearted family talks, it is a place where meals are eaten hurriedly, the necessary duties are quickly dispensed with, then a hurrying to the dressing room, where considerable time is spent in washing, dressing, painting, powdering etc., and thence to the movies. The cry is, We must get out and see something sensational and suggestive. They get it at the movies.

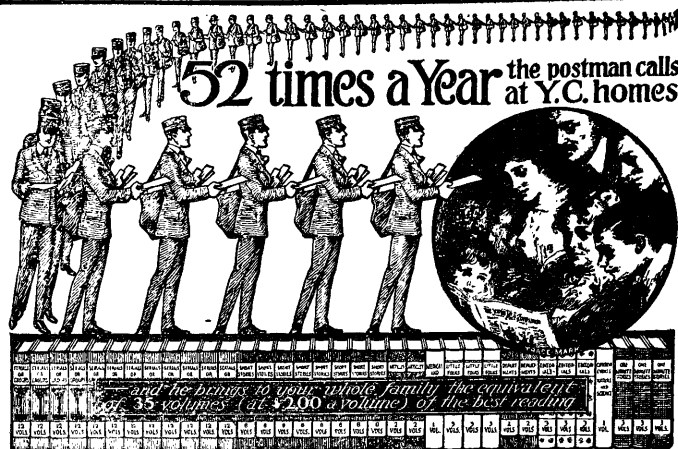
They are a menace to thoughtful thinking. There is nothing in the movies which is conducive of "thoughtful thinking," but rather the opposite. It is stated by those who know, that often students are hindered in their studies by their minds being "preoccupied" with the light, trashy nonsense of the movies. They talk about them at the table, in the parlor, or on the street-car, over the counter, and even in the Sunday-school class. It is high time that people were doing some "thoughtful thinking" concerning eternal things.

They are a menace to the church and spiritual interests. It is a sad fact that people pass the door of the church, with its comfortable pews, carpeted floor, up-to-date ventilating and heating systems and other conveniences, and crowd into movies, breathe germ-filled air and call it all good. During the hot months the churches are nearly empty, because it is so warm, while the stuffy movies are crowded to the doors. Brethren, do you know that 15,000,000 people are crossing the thresholds of these places daily, and from 3,000,000 to 6,000,000 are children? Such keep the unsaved away from the church, and if attended by church members will take away their love for the church, spiritual things, Bible, prayer, and will bring them to spiritual shipwreck.

With these facts before us, it ought to give some easy-going parents a serious thinking spell, and in addition stir the saints of God to more earnest prayer and action against this subtle and multiplying agent of the last days.—Jas. S. Wood, in Gospel Banner.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON.

BY JOHN PAUL

THE LORD OF LORDS.

Date: November 14th, 1920.

Subject: The Power and Authority of Jesus.

Lesson: Matthew 8 and 9.

Golden Text: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people." Matthew 9:35.

Matthew pays very little attention to chronological order in the composition of his book. When he records the events in the life of Jesus he groups a number of events of like character without reference to the time that these actions or sayings may have taken place in the life of the Master. The two chapters of today's lesson furnish a remarkable group of our Lord's miracles, each with its peculiar meaning, and each designed for some particular result. It would be profitable to examine each of these miracles in its historic setting to get its practical value. Our topic for this occasion requires us to select out of these miracles the account of the healing of the Centurion's servant.

The Operating Room.

The Centurion was known to be a God-fearing man. His character and worthiness were indicated in his respect for the religious element of the Jews who were in subjection to the government which he served as a soldier. Mention is made of the fact that he loved the religious people of his day, and had built them a synagogue. When he came out to meet Jesus and exercised a higher order of faith it would seem from Matthew's record that he was held in suspense for a little while, his prayer remaining unanswered, while the Master made note of the kind of faith that would give birth to such a prayer, and lectured His disciples upon the character of the man's faith. This would remind one of the operating room in a Medical school, where the surgeon suspends the benefaction which he is about to bestow upon a patient till he can explain to the students the virtues and technicalities of the case.

Meaning of "Great Faith."

The Scriptures have a way of grading people's faith, using such adjectives as great and little. This lesson gives us an exceptional opportunity to determine the sense in which faith acquires its magnitude. This Centurion proceeded to illustrate his idea of the authority of Jesus Christ, by the authority which he had over the soldiers and servants who were under him. The thought is that just as the Centurion's servants went and came at his bidding, all the forces of nature, and the abnormal forces of disease as well, would be responsive to the order of the Master. His understanding was that just as he was Lord over all the men placed under him by the Roman government, Jesus Christ was Lord of all the earth, with all of its mysterious forces. A great faith, therefore, is one which attributes comprehensive authority to Jesus Christ, and which trusts Him, accordingly, for large things. Our faith

grows greater as we make intelligent increase in our appreciation of the lordship of Jesus, provided we govern ourselves accordingly in obedience and prayer, and in our disposition to acknowledge and honor Him. From Amen Corner to Hell.

In contrasting the faith of this gentile, the Master takes occasion to say that there are members of the Church, ostensibly children of the kingdom, who will be cast out into outer darkness, and who will go down to hell. It is a terrible thought that some who today are singing the songs of Zion will tomorrow be gnashing their teeth in perdition. It is an occasion on which we must base our faithful warnings in the spirit of the Master.

Wide Interests Of Jesus.

In commenting upon the greatness of the Centurion's faith, our Lord takes occasion to advance the information that in the Gospel age there would be people saved from all points of the compass, from every heathen nation, and that the salvation which they would receive would raise them to the fellowship of Abraham, Isaac and Jacob.

A REAL VICTORY.

Our meeting in Cloverdale, Ohio, in the M. E. Church has been a real victory in the Lord. Thirty one have been at the altar for pardon. Under the old-time preaching of the word and the singing of the gospel songs by Roscoe F. Wilson, Plymouth, Ind., and Inez Staley, of Oakwood, Ohio, a sanctified young woman at the piano reaching the heart of believers, there is earnest seeking for the fullness of God.

Will The Herald family pray that God may richly bless and save the Church.

W. H. Bennett.

BRITTON, OKLA.

The church of the Nazarene here has just closed a successful revival with Rev. Frank Pierce and band as evangelist and workers. Bro. Pierce is a very forceful preacher of holiness and his great messages convinced the people along holiness lines. Many souls prayed through to victory. The writer's father and mother were wonderfully sanctified. The results of this meeting are going to count at the judgment. We can heartily recommend Bro. Pierce and band of workers to any church that wants a real Holy Ghost revival.

Lee Lankford.

A GRACIOUS REVIVAL.

A gracious revival, conducted by Rev. and Mrs. H. W. Galloway, evangelists from Elizabethtown, Ky., has just closed at Blue Ridge, near Waukena, Nebr. From the opening service to the closing one the Holy Ghost was honored and had right of way. A full gospel was preached by these Spirit-filled evangelists and there were seekers at nearly every service. God's people were greatly revived, backsliders reclaimed, sinners converted, and

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and believers sanctified wholly. Penitents were required to pray through and the fire fell. One young man was called to the ministry; one young girl to the mission field. Time and eternity alone can measure the good of this meeting.

Bro. Galloway led the singing in a most efficient manner and brought the message in song. Miss Loula Carpenter presided at the organ and her services were much appreciated. May the Lord richly reward her.

The finances of the meeting came easy, showing the appreciation of the people for the labors of Bro. and Sister Galloway. The offering for the evangelists amounted to \$500.00 over and above the expenses of the meeting. Brother and Sister Galloway are both mighty preachers of a full gospel and most thorough and efficient altar workers. No church will make a mistake in securing them for meetings.

Mrs. A. L. Kirkpatrick.

NOTICE!

Any one knowing the present address of Mrs. Rose Potter Crist, formerly of Denver, Col., will please notify me as soon as possible, and oblige,

Mrs. H. C. Morrison.
Louisville, Ky.

CAMP MEETING AT FRANKFORT, IND.

Located in a quiet grove, away from the noisy, busy town of Frankfort, Ind., it seemed an ideal spot to seek and serve the Lord. The camp committee were the very essence of hospitality and every bodily need was supplied. Those "Hoosiers" certainly do understand the art of making one feel at home.

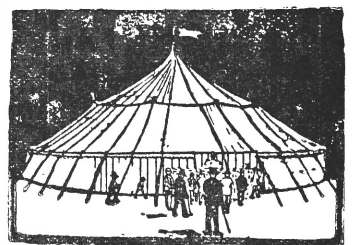
The Kulb-Cox-De Weerd trio are fearless men of God and full of the Holy Spirit and fiery zeal. Brother DeWeerd just wept souls to the altar. It seemed as if none could resist his loving, heart-searching appeals to lost souls. Brothers Kulb and Cox got them to the altar too. Each, with his individual personality, and the visible backing of the Holy Ghost, sent messages sharper than a two-edged sword which moved the throngs. Many prayed through to victory and the saved, restored and sanctified shouted praises to God. More than once the Holy Ghost took charge of the meetings in ways that surprised and blessed.

The giving was in proportion to the shouting and money poured into the camp treasury to the amount of \$9500.00. A string band, brass band and piano furnished sweet strains of soul-stirring music that moved the throngs. Duets, trios and quartets sang many appropriate selections. We felt lifted up and swept out on

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great billows of God's grace and joy bounded within when we raised our hearts in humble gratitude to our heavenly Father because He had shown us the light, blessed our souls, and guided our feet to this dear place. Many strong friendships were formed and we hope some day to meet each one when we shall all join hands and sing and shout around the Throne.

Mrs. V. L. Cooke.

NOTICE.

Any one having an issue of The Pentecostal Herald of September 1, please to mail it to Mr. Benjamin Cockran, Williamsburg, Md., R. F. D. This paper contains the obituary of his beloved wife and he desires a copy.

The article by Rev. Jack Linn in this issue is in tract form and may be had by addressing him at Oregon, Wis.

In answering advertisements mention your paper. It commends you.

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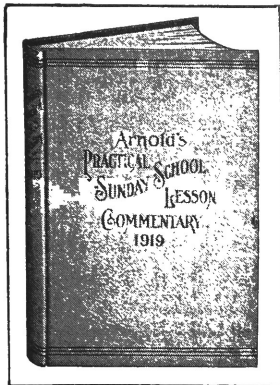
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Rev. David S. Warner, A. M., Editor

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KEEP THE HOME FIRES BURNING.

I have chosen for my subject, the title of that splendid war song, "Keep the home fires burning." Let us first ask the question, What are the home fires?

On telling my husband that I was writing a paper on "Keep the home fires burning," he remarked, "Oh that's fine, maybe you'll learn how to do it, especially in the winter time, as it gets pretty cold here in Montana."

Several days later I found it necessary to chastise my youngest son by using the shingle on him. He bore it bravely for awhile, and when I had finished, he looked up with a twinkle in his eye and said, "Oh that's all right, mother, you must keep the home fires burning, mustn't you?" You will see by this, that there are several different kinds of home fires.

At the close of the war, came times of glorious opportunity; times when Christian men and women have the great privilege of making heroic sacrifice to win this world for Christ. Let us prepare ourselves, as well as the children in our Sunday schools, to meet these issues unselfishly, and let us perform our tasks both faithfully and well. We should endeavor to forget our sectarian notions and work together for the highest good of all, by uniting in our worship to God in loving communion and sweet fellowship. Let us establish a family altar in every home, where the sweet incense of our prayers will be continually ascending unto Heaven. How this poor suffering world needs the prayers of God's children! We are told by the Apostle James that "the effectual, fervent prayer of a righteous man availeth much." Let us ask ourselves the following questions:

Do we belong to the family of the righteous? Is God's glory our chief aim in life? Are we living in loving obedience to His will? Are we honest and truthful in all our dealings with others? Do we forgive and love our enemies? Have we reached the place where our prayers "availeth much" with God? "If not, let us climb up to those altitudes upon our knees, in earnest, importunate, supplicating prayer."

Christian people all over our land should cry night and day unto God, confessing their own and our national sins, and praying for God's forgiveness.

The world's door is open to receive our missionaries and give them welcome. Let us meet this challenge with the same spirit of unselfish sacrifice that was manifested during the war. Let us keep the Mission fires burning brightly by teaching Missions in our Sunday schools, as we never have taught them before. Every Sunday school should have its Missionary Superintendent. Short programs should be prepared once a month to awaken the interest for Missions among our boys and girls. Birthday boxes should be used in every Sunday school, the money of which should be given to missions. Remember that our coming missionaries must come from the ranks of our Sunday schools.

Another fire that must be kept burning in our Sunday schools is the temperance fire. Each school should have its temperance superintendent who will give occasional programs to strengthen the cause of temperance.

One of the greatest blessings that has grown out of this war, is the tremendous stride that has been made for National Prohibition.

One of the highest of all callings is the call of God to be a Christian teacher in the Sunday school. When we consider the fact that upon their efforts depend largely the moulding of the boys and girls, and the men and women of their community, how carefully and prayerfully they should prepare their work and lessons. They should make it the chief business of their life to be faithful to the Sunday school, and not allow any other pleasure to keep them away.

One of the greatest needs in our Sunday school is the demand for more and better teachers. Our teachers should not only be consecrated Christians, but they should be well trained. In order to meet this need their should be a Teachers' Training class in every Sunday school. The Word tells us to be workmen worthy of our hire, and that we should "study to make ourselves approved of God, rightly dividing the Word of truth." The Church can certainly do much more for God through consecrated efficiency than through consecrated ignorance.

The patriotic fires burned brightly. Men and women offered their sacrifice upon their country's altar: But what about God's altar? Are the sacrificial fires burning as brightly in our churches and Sunday schools as they should? Is the fire of divine love burning so brightly in our hearts, that we have reached the place where we are willing to make great sacrifices for God?

He wants to baptize us with His fire, so that He can set us free from the law of sin and death by burning out all the chaff of inbred sin. But He cannot have His way in our hearts until we yield our bodies and our wills completely and unreservedly to Him. When we do this we are only giving back to God what is already His, for we have been bought with the price of His most precious blood.

THE MENACE OF IMMORALITY.

We just finished reading the book by this title from the pen of Rev. Dr. John Roach Stratton, D.D., pastor of Calvary Baptist Church, New York City. Much has been written and preached of late on this theme in general, but this book deals with the subject in particular. (This eloquent Divine is in the very heart of the American Babylon, and knows the subject first hand. The book is a red flag, a danger signal, fire alarm, and a riot call all combined. No one can follow the author through his terrific analysis of the modern times without a shudder. Those who have a roseate view of the times in which we are living, should get this book—it will jar some of the scales from their eyes, and give them a vision of what is before us, as moral and religious workers of America. He sees great religious America going the same route as Rome and the other decayed civilizations went. This book deserves a place in modern bookdom far above the ordinary.

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OUR BOYS AND GIRLS

HOW EDDIE PREACHED.

"When I get big enough I'm going to be a preacher," said Eddie one day. "What is a preacher?" asked grandma. Eddie looks surprised. "Don't you know what a preacher is? A preacher is a man that tells people what the Bible means, and he says 'Thirdly, my brethren;' and everybody listens to him. It's nice to have people listen to you?"

Grandma smiled. "I think you are big enough to preach now," she said. "Really and truly, grandma?" asked the little boy eagerly.

"Yes, really and truly."

"I am afraid not," said Eddie, after a few moments' thought, or I'd know how and I don't."

"What does a preacher do first?" asked grandma.

"He takes a text and then explains it. I can't do that."

"O, yes, you can, Eddie. Here is a good text for you to explain: 'Be ye kind one to another.'"

"There is nothing to explain about that," said Eddie. "You just be kind to everybody, and that's all there is to it."

"A good text, though, for my little preacher's first sermon. I should like to have him preach from it for a whole week."

"Preach a week! Why, grandma, I can't!" exclaimed Eddie.

"Can't be kind to everybody for one week?" Eddie looked thoughtful.

"Would that be preaching?" he asked.

"It would, and the very best kind. A good preacher has to preach in that way, or people will not listen to what he has to say in the pulpit."

"Well," said Eddie, with a sigh, "I suppose I can try; but I was not thinking of that kind of preaching."

"You will be showing everybody what that verse in the Bible means," said grandma.

"It's not kind to the teacher to whisper in school," said Eddie the very next day; so he did not whisper once. "It's not kind to Bridget to play along the road and keep my dinner waiting, either," so he hurried home from school. "It's not kind to mamma when I don't do errands promptly," so he did quickly and well whatever he was asked to do. Every day and all day he thought about what was kind, and tried to do it. The end of the week came.

"How do you like preaching?" asked grandma. "Guess everybody else was preaching about the same text, for everyone has been so kind to me."—Selected.

Dear Aunt Bettie: I am a little girl between 15 and 18. I have been going to school and picking cotton. I have 5 sisters and 7 brothers. I have been reading The Herald and it is very interesting. I want to be a soul winner till Jesus calls.

Love to Aunt Bettie.
Mae Newton.

Dear Aunt Bettie: Would you let a West Virginia girl join your happy band? I am twelve years old. I weigh ninety-nine and one half pounds. I came from Wyoming last fall. My father is an M. E. minister I would like correspondents from any

one about my own age. My address is Arbovale, W. Va. I will close with love and best wishes to all.

Elizabeth Sutton.

Dear Aunt Bettie: I have been thinking a long time of writing a letter to our page so here I come. I am eleven years old and am in the sixth grade. Our school began October 11. My uncle, Rev. J. M. Sutton, was our pastor the past year but they will move soon to Gorman, W. Va. I will miss my cousins very much. I would like to hear from some of the cousins in Kentucky and Tennessee. My address is Arbovale, W. Va.

Dora Sutton.

Dear Aunt Bettie: I am glad to have the privilege of writing to the Boys and Girls' Page. My father takes The Herald. I think it is the best paper I ever read. God saved me about a month ago in our camp meeting at Beebe, and a few weeks later I was sanctified. I think Brother Wimberly is the finest preacher I ever heard. He is expected to come back next year. I go to Sunday school and church, to the Nazarene Church. Best wishes to Aunt Bettie and cousins.

David Lynch.

Dear Aunt Bettie: I thought I would answer your letter. I have been picking cotton. How are you and the cousins? Almost everybody down here is chilling. I hope to see this in print.

Choe Kinworthy.

Dear Aunt Bettie: I am twelve years old, and live at Trinity, Ky. I have five sisters and they are all younger than I. I go to Brownfield school and am in the sixth grade. Go to the M. E. Church at Fearisville. We will have a new pastor this year. We live on a farm and have cattle and horses. I have red hair and fair complexion and brown eyes. Who has my birthday, November 20? I am taking music lessons. I am not a christian but I hope to be some day.

Gladys Mason.

Dear Aunt Bettie: It has been sometime since I wrote to The Herald. I sure do enjoy reading the children's corner, and Aunt Bettie's letter about going to school. I wish I lived close enough to Asbury College to go for I do love to go to school. I have been picking some cotton. Some of the cousins guess how much I can pick? It is between 100 and 190 pounds. Papa has just come home from Lincoln, Ga. I like to go to Sunday school very much. From your little friend,

Ethel Jones.

Dear Aunt Bettie: Will you admit a Georgia girl into your happy band of boys and girls? I have two brothers who are Methodist ministers, and I'm very proud of them. I am 10 years old, have blue eyes, dark hair and complexion, five feet, seven inches, weight 102 pounds. Who has my birthday, November 19?

Mary Jewel Hamilton.

Dear Aunt Bettie: I am a little girl, have black hair, blue eyes, and dark complexion. I am promoted to the fourth grade. I live in Mississippi and like it fine. I will go before W. B. comes in. Ollie Champion.

Dear Aunt Bettie: Will you take a little North Carolina girl into your happy band? My mother takes The Herald and I like to read the Boys and Girls' Page. I am nine years old. I am in the sixth grade. The revival meeting at the Methodist Church, South, has recently closed. Brother Thrasher, a trustee of the Indian Spring Camp Meeting, Georgia, preached for us. Brother Caley, a student of Asbury College, led the singing. I, too, am a christian and joined the church during our last revival.

Chrystine Bell.

Dear Aunt Bettie: Now move over and let an Alabama girl chat with you and the cousins awhile, I'll promise not to stay long. Some kind friend sends us The Herald and I enjoy reading the Boys and Girls' Page. I am 5 feet, 4 inches tall, weigh 90 pounds, have light brown hair and light brown eyes, fair complexion. I am Sophomore in High School and am under three teachers. I like them fine. I am president of our Junior Missionary Society. Love to Aunt Bettie and the Cousins.

Julia C. Ellison.

Dear Aunt Bettie: I didn't see my other letter in print so I thought I would write again. I am 11 years old, am in the seventh grade at school. I live on a farm about 32 miles from town. I go to Sunday school every Sunday I can. My uncle is staying with us now. I am 4 feet, 11 inches, have dark hair, brown eyes, fair complexion. I have 4 brothers and 3 sisters, one sister dead. My father has his arm broken. He is in Nebraska to a doctor and I haven't seen him for 4 weeks. We milk 6 cows, I help milk. My little sister and brother are in Nebraska now.

Marie Herrin.

Dear Aunt Bettie: This is my second time I have written to The Herald but didn't see my name in the paper. Hope to see it in there next time. I like to read the Children's Page, fine. Who has my birthday, May 13? My age is between 10 and 14. Hope to see my name in print.

Alma Stinnett.

My Dear Aunt Bettie: How are the cousins getting along? My mother takes The Herald and I like to read the Boys and Girls' Page. I have black hair and brown eyes and dark complexion. I go to prayer meeting every Saturday night. I never wrote to The Herald before but I hope to see this in print.

Marion Jones Payne.

Dear Aunt Bettie: Here comes a little Harrison Co. girl to join your happy band. I am nine years old. I go to school every day. My mother takes The Herald. I live on the farm. I like farm life fine. We have fifteen little pigs. My birthday is March 19. Love to all.

Genevia Renaker.

Dearest Aunt Bettie: Will you let another Tennessee girl join your happy circle? My uncle takes The Herald and I enjoy the Boys and Girls' Page best of all. This is my second letter but my first was never published. I am a blond, light hair, eyes and complexion. To anyone who guesses my age, I will send my picture. Please some one write me a letter or a post card; will be answered immediately.

Nelle Cobb.

Dear Aunt Bettie: I have never seen any letter from Hapeville, Ga. so I thought I would put in one. Last time I wrote you had more letters than you could put in so mine didn't get in. Agnes Moss, I have your birthday, December 3. I see in Nellie Schindler's letter that she belongs to a Junior Missionary Society. I belong to one too and I am the President of it. We had two picnics in the vacation and two or three parties; we had very good times. I go to school and I am in the sixth grade. My Sunday school teacher is Miss Annie Lane. I have black hair, dark complexion and brown eyes. Hoping all are well.

Audrey Campbell

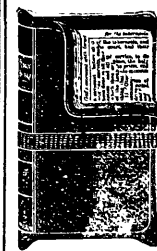
Dear Aunt Bettie: I am a little girl thirteen years old, have blue eyes and light hair. I am in the sixth grade in school. We have a nice teacher. I go to school every day I am able. We live on a big farm and I help papa plant and hoe and gather in the crops. I raised squashes and pumpkins. I raised a squash that weighed 25 pounds. I go to the City but I don't think I would like to live there. Love to all.

Freda Strout.

Dear Aunt Bettie: I am 9 years old. I have brown hair and brown eyes. I have 4 sisters, one brother living and one little sister in heaven. I go to school every day, am in the

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fourth grade. I enjoy reading the Boys and Girls' Page. I have a little nephew who likes to hear me read the letters that the dear boys and girls write. Your darling niece,

Nellie Johnson.

Dear Aunt Bettie: I have been thinking about writing for some time. I enjoy reading Aunt Bettie's letters and Dr. Morrison's very much. I have just returned from a visit from my grandmothers and uncle's. I sure did have a fine time eating watermelons and playing. How many of the cousins like to go to school? Hope Mr. W. B. will be asleep when my letter arrives. Love to aunt Bettie.

Jewell Jones.

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Humboldt, Ia., Jan. 30-Feb. 20.
Leroy, Ia., Feb. 21-27.
Home address, 739 Twentieth St., Des Moines, Iowa.

CHARLIE TILLMAN'S SLATE.
Andalusia, Ala., Oct. 31-Nov. 14.
Home address, Tillman's Crossing, Atlanta, Ga.

BLANCHE SHEPARD'S SLATE.
Fairgrove, Mich., Oct. 31-Nov. 21.

HARRY MORROW'S SLATE.
Dixon, Ill., Oct. 10-31.
Dickey, N. D., Nov. 7-21.
Glover, N. D., Nov. 24-Dec. 12.
Permanent address, 1754 Washington Blvd., Chicago, Ill.

GUY WILSON'S SLATE.
Sebring, Ohio, First M. E. Church, Nov. 7-Dec. 5.
Whitefield, N. H., First M. E. Church, Dec. 7-22.
Carbondale, Pa., First M. E. Church, Jan. 2-23.

E. G. CONNER'S SLATE.
Schuyler, Neb., Oct. 18-Nov. 7.
Great Bend, Kan., Nov. 7-Dec. 5.
Exeter, Neb., Dec. 6-26.

E. J. MOFFITT'S SLATE.
Hurlock, Md., Nov. 14-28.
Deltaville, Va., Dec. 1-19.

SLATE OF NATIONAL CONVENTION PARTY.
Rev. Thos. C. Henderson, Rev. A. P. Gouthey, Rev. Wm. H. Huff, Mr. and Mrs. Kenneth Wells.
Syracuse, N. Y., Nov. 2-7.
Cambridge, Mass., Nov. 9-14.
Providence, R. I., Nov. 16-21.
Perkasie, Pa., Nov. 23-28.
Collingswood, N. J., Nov. 30-Dec. 5.

R. E. COLEMAN'S SLATE.
Bethel, Ky., Oct. 24-Nov. 7.
One open date in November.
Permanent address, 512 W. Southern Ave., Latonia, Ky.

CHAS. C. CONLEY'S SLATE.
Dixon, Ill., Oct. 10-Nov. 1.
Marion, Ohio, Nov. 6-22.
Home address, 729 College Ave., Columbus, Ohio.

SLATE OF H. W. GALLOWAY AND WIFE.
Curtis, Neb., Oct. 24-Nov. 7.
Maywood, Neb., Nov. 14-28.
Farmington, Neb., Dec. 5-19.
Elizabethtown, Ky., Dec. 22-Jan. 12.
Home address, Elizabethtown, Ky.

SLATE OF L. J. MILLER AND CHARLES B. LONEY.
Church and Cleveland Bible Institute.
Mansfield, O., Oct. 31-Nov. 21.
Badley, N. D., Nov. 23-Dec. 19.

SLATE OF F. F. FREESE.
Canton, Ohio, Oct. 25-Nov. 7.
East Palestine, O., Nov. 11-28.
Akron, O., Dec. 1-12.
Williamsport, Pa., Feb. 27-Mar. 7.
Permanent address, Upland, Ind.

C. O. RINEBARGER'S SLATE.
Malden, Mass., Oct. 17-Nov. 7.
Kansas City, Mo., Nov. 14-Dec. 5.
Home address, New Albany, Ind.

SLATE OF FRANK AND MARIE WATKIN.

Canton, O., Oct. 28-Nov. 7 (622 Mahoning Rd.).
East Palestine, O., Nov. 11-28. (602 Park Ave.)
Akron, O., Dec. 1-12. (77 E. York St.)
Bethesda, Ohio, Jan. 2-23.
Williamsport, Pa., Feb. 27-Mar. 7.
Permanent address, Bethesda, Ohio.

SLATE OF MACKAY SISTERS.
Trinityway, O., Oct. 12-31.
Washington, D. C., Nov. 5-21.
Erie, Pa., (2216 Wayne St.) Nov. 23-Dec. 12.
Home address, New Cumberland, W. Va.

FRED ST. CLAIR'S SLATE.
Pavo, Ga., Oct. 3-Dec. 5.

C. M. DUNAWAY'S SLATE.
Cottontale, Fla., First Methodist Church, Oct. 31-Nov. 14.
Home address, 433 S. Chandler St., Decatur, Ga.

E. M. CORNELIUS' SLATE.
Leisure, Ind., (P. O. Blwood) Oct. 17-Nov. 7.
Walla Walla, Wash., Oct. 24-Nov. 14.
Bingham, Ill., Nov. 14-28.
Permanent address, 3103 Bell Ave., St. Louis, Mo.

FRED DEWEERD'S SLATE.
Freeport, Mich., Oct. 24-Nov. 7.
Marion, Ind., Nov. 14-28.
Humboldt, Minn., Dec. 5-19.
Wilkesburg, Pa., (Convention) Dec. 31-Jan. 2.
McKeesport, Pa., Jan. 3-16.
Home address, Fairmount, Ind.

J. C. WALKER'S SLATE.
Telluride, Colo., Oct. 18-Nov. 7.

JOSEPH OWEN'S SLATE.
Detroit, Mich., 2147 East Grand Blvd., Oct. 31-Nov. 20.

BLANCHE ALLBRIGHT'S SLATE.
Stonefort, Ill., Nov. 2-26.
Salem, Ill., Nov. 29-Dec. 14.
Kenia, Ill., Dec. 15-30.

SLATE OF F. W. COX.
Lisbon, Ohio, Oct. 22-Nov. 7.

REV. AND MRS. G. S. POLLOCK.
Harmony, Pa., Jan. 2-18.
Wurtemburg, Pa., Jan. 19-31.
Home address, 512 Armendale St., Pittsburgh, M. S., Pa.

RUFUS D. WEBSTER.
Dudley, Ill., November.
Permanent address, Clayton, N. M.

R. A. SHANK.
Howell, Mich., Nov. 7-22.
Port Clinton, O., Dec. 3-12.
Home address, 1810 Young St., Cincinnati, O.

GEO. BERNARD'S SLATE.
Washington, D. C., Nov. 5-21.

F. J. MILLS.
Portland, Mich., Oct. 24-Nov. 7.
Grand Ledge, Mich., Nov. 14-28.
Eagle, Mich., Jan. 1-16.
Lansing, Mich., Dec. 6-29.
Home address, 723 Washenaw, Lansing, Mich.

PAUL BRASHER.
Englewood, Kan., Nov. 7-Dec. 5.
Home address, Oneonta, Ala.

M. E. BAKER'S SLATE.
Yankeeetown, Ind., Oct. 20-Nov. 7.
Indianapolis, Ind., Nov. 8-28.
Home address, 1715 Hall Place, Indianapolis, Ind.

F. F. McCALL'S SLATE.
Hosford, Fla., Nov. 10-21.
Saint George, Ga., Oct. 31-Nov. 14.
Carrabelle, Fla., Nov. 21-Dec. 5.
Dade City, Fla., Oct. 19-Nov. 7.
Brunson, S. C., Oct. 5-17.
Tallahassee, Fla., (annual conference) Dec. 8-12.
Home address, Jasper, Fla.

BONA FLEMING.
San Antonio, Tex., Nov. 6-21.
Cambridge, Md., Nov. 27-Dec. 12.

H. O. JACOBSON'S SLATE.
Larimore, N. D., Oct. 31-Nov. 14.

A. L. WHITCOMB'S SLATE.
Pontiac, Mich., Nov. 7-21.
Dallas, S. D., Dec. 5-19.
Home address, University Park, Iowa.

MOORE STAPLETON AND REID.
Pensacola, Fla., Oct. 25-Nov. 14.
Arcadia, Fla., Nov. 21-Dec. 12.
Home address, Macon, Ga.

REV. J. E. HEWSON'S SLATE.
Long Beach, Cal., 2178 Lime Ave., Nov. 1-21.
Cucamonga, Cal., Nov. 22-Dec. 12.
Indianapolis, Ind., Dec. 24-28.
Empire, Ohio, Dec. 30-Jan. 16.
Peters, Ind., Jan. 23-Feb. 6.
North Liberty, Ind., Feb. 7-20.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

SLATE OF JACK LINN AND WIFE.
Middleton, O., Oct. 24-Nov. 7.
Greensburg, Pa., Nov. 14-28.
Pittsburgh, Pa., Dec. 5-19.
Home address, Oregon, Wis.

F. F. ELLIOTT'S SLATE.
Ola, Mich., Oct. 22-Nov. 7.
Ashley, Mich., Nov. 13-28.

PETTICOED PARTY SLATE.
Carleton, Mich., Oct. 31-Nov. 21.
Jackson, Mich., Nov. 23-Dec. 19.
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J. V. COLEMAN AND WIFE.
Wrenston, N. J., (City Rescue Mission) Oct. 31-Nov. 14.

A. H. JOHNSTON'S SLATE.
Elyria, Ohio, Route 4, Nov. 5-15.
Home address, 800 Princeton St., Akron, O.

W. R. CAIN'S SLATE.
Columbus, Ohio, Oct. 31-Nov. 21.

HARBIN-WATSON EVANGELISTIC CAMPAIGN.
Smithville, Tex., Oct. 31-Nov. 14.
Home address, Center Point, Texas.

G. EDWIN ELLIS' SLATE.
Evangelist and Singer.
Detroit, Mich., 2147 E. Grand Blvd., Oct. 31-Nov. 17.

JOS. AND HELEN PETERS.
Song Evangelists.
Mild Grove Church, Ind., Nov. 1-Dec. 1.
Home address, New Salisbury, Ind.

W. W. MCCORD'S SLATE.
Alma, Ga., Nov. 1-14.
Moultrie, Ga., Nov. 17-21.
Open date, Nov. 22-Dec. 5.
Open date, Dec. 6-20.
Sale City, Ga., Dec. 21-31.

SLATE OF W. R. QUINTON AND WIFE.
Lake Wales, Fla., Oct. 24-Nov. 7.
Haynes City, Fla., Nov. 11-21.
Permanent address, Chipley, Fla.

W. C. KINSEY AND WIFE.
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Owensboro, Ky., 3rd St., M. E. Church, South, Nov. 7-28.
Mitchell, Ind., Dec. 5-19.

SLATE OF C. A. STRAIT AND WIFE.
Columbiaville, Mich., Nov. 7-28.
Mt. Pleasant, Mich., Dec. 5-26. 717 E. Broadway.
Permanent address, 928 S. Union St., Traverse City, Mich.

SLATE OF REV. E. O. HOBBS.
Hughes Chapel, near Walton, Ky., Oct. 25-Nov. 15.
Permanent address, 355 South Bayly Ave., Louisville, Ky.

BLANCHE SHEPARD'S SLATE.
Chicago, Ill., Oct. 26-29.
Fairgrove, Mich., Oct. 31-Nov. 21.
Grand Rapids, Mich., Nov. 28-Dec. 19.
Gaines, Mich., Dec. 22-Jan. 1.
New Lathrop, Mich., Jan. 2-23.
Jackson, Mich., Jan. 30-Feb. 25.

W. R. GILLEY'S SLATE.
Ottisville, Mich., care Rev. Noah Houk, Oct. 17-Nov. 7.

HOWARD W. SWEETEN'S SLATE.
Clarksdale, Ill., Oct. 27-Nov. 8.
Anderson, Ind., Nov. 12-Dec. 1.
Clay City, Ill., Dec. 3-19.
Home address, Ashley, Ill.

REV. MISS ESSIE OSBORNE'S SLATE.
Pickering, Mo., Nov. 7-21.
Home address, 707 Molliday St., Wichita Falls, Texas.

SLATE OF MISS WHEELER, KLINE, AND FENSTERMACHER.
Ceresco, Mich., Oct. 20-Nov. 7.
Mason, Mich., Nov. 10-18.
South Pittsford, Mich., Dec. 1-19.

SLATE OF E. L. SANFORD AND WIFE.
Somerset, Ky., Nov. 5-Dec. 15.
Home address, 340 East 3rd St., Lexington, Ky.

HARLAN T. DAVIS' SLATE.
Truesdale, Kan., Oct. 20-Nov. 7.
Holsington, Kan., Nov. 7-28.
Burdett, Kan., Nov. 28-Dec. 19.
Open date, Jan. 23-Feb. 17.
Home address, Wilmore, Ky.

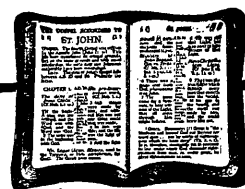
C. G. CURRY'S SLATE.
Clinton, Kan., Nov. 4-21.
Home address, University Park, Ia.

REV. FIELDING T. HOWARD'S SLATE.
Hutchinson, Kan., Nov. 2-15.
West Liberty, Ky., Nov. 18-Dec. 5.
Dover, Ky., Dec. 8-20.
Home address, Wilmore, Ky.

W. A. VANDERSALL'S SLATE.
Richard Center, Wis., Oct. 31-Nov. 21.
Open date, Nov. 24-Dec. 7.
Sentry, Wash., Dec. 12-Jan. 2.
Toledo, Ore., Jan. 6-19.

BUD ROBINSON'S SLATE.
Dalhart, Tex., Nov. 2-7.

REV. T. J. NIXON'S SLATE.
St. Francis Circuit, with Rev. Robert Parker, Sept. 29-Nov. 10.
Webster, Kan., with Rev. L. A. Branson, Nov. 10-Dec. 19.
Ransom, Kan., with Rev. Morton Miller, Jan. 9-Feb. 1.



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Fairbury, Neb., Dec. 29-Jan. 16.
Kearney, Neb., Jan. 18-Feb. 6.
Alliance, Neb., Feb. 9-27.

J. B. MCBRIDE'S SLATE.
Dalton, Kan., (M. E. Church) Oct. 17-Nov. 7.
Danville, Kan., (M. E. Church) Nov. 8-22.
Runnymede, Kan., (M. E. Church) Nov. 24-Dec. 6.

SLATE OF PASADENA, CAL.
(At home) Dec. 10-26.
Louisville, Ky., (Nazarene Church) Dec. 30-Jan. 12.
Pittsburg, Pa., (Christian Alliance, Rev. Edward E. Whitesides, pastor) Jan. 14-Feb. 14.
Home address, 1584 N. Lake Ave., Pasadena, Cal.

J. L. GLASCOCK'S SLATE.
Greenleaf, Idaho, Nov. 7-28.
Boise, Idaho, Dec. 5-19.
Merba, Idaho, Dec. 20-31.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

J. E. WILLIAMS' SLATE.
Moore's Hill, Ind., Nov. 1-15.
Open date, Nov. 15-Dec. 5.
Rockport, Ind., Dec. 6-20.
Home address, 215 W. 9th St., Owensboro, Ky.

E. A. LACOUR'S SLATE.
Postoffice, Muscatine, Ia., Route 7.
Muscatine, Ia., Nov. 7-28.
Vapello, Ia., Nov. 30-Dec. 15.
Home address, University Park, Ia.

A. F. BALSMIEER'S SLATE.
Telluride, Colo., Oct. 14-Nov. 7.

ROBERT AND PAULINE-LEHMAN KENNEDY'S SLATE.
Berkeley, Cal., Oct. 27-Nov. 15.

REV. C. A. DOUGHERTY'S SLATE.
Wilmington, Del., Nov. 7-20.
Carrabelle, Fla., Nov. 21-Dec. 5.
Open date, Dec. 5-20.
Monroe, Ohio, Dec. 21-28.
Permanent address, 1810 Young St., Cincinnati, Ohio.

REV. E. J. MOFFITT'S SLATE.
Secretary, Md., Oct. 24-Nov. 10.
Hurlock, Md., Nov. 14-28.
Deltaville, Va., Dec. 1-18.
Permanent address, Hurlock, Md.

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9 But the voice answered me
again from heaven, What God hath
cleansed, that call not thou common.

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6 That which is born of the
is flesh; and that which is born
of the Spirit is spirit.

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EXCEPT YE REPENT YE PERISH.

BY THE EDITOR.

HOWEVER repulsive repentance may appear to be to many people of our time, nevertheless, it is essential to salvation. Without repentance there can be no pardon. Jesus Christ makes this fact very clear in His teaching. Repentance is the return road to God, and those who would exercise saving faith in Christ must travel over this road.

There are many proud and arrogant people in this generation who would like to take out some spiritual fire insurance. In case it should turn out that our Lord spoke truthfully with reference to the hereafter, they would like to be provided against any uncomfortable situation; but they are not willing to despise and forsake their past sins, to become in Christ new creatures, to turn entirely away from the old life and become the glad love-slaves of our blessed Lord.

People who do not want to repent and enter upon a new life of obedience, righteousness and glad service desire preachers who will prophesy "smooth things," who have almost nothing to say against sin and sinning, who cut down the divine standard and find some cheap and easy way into the church and then promise salvation for gifts of money and spasmodic services, meanwhile, bringing into the church the pastimes, amusements and entertainments of the world to satisfy and delight the depraved tastes of impenitent and unregenerated church members.

We have heard some men who tried to trim repentance down until there was no bitterness in it; it amounted to nothing. True repentance must embrace sorrow for one's sins, disgust with them, hatred and forsaking of them. The true penitent has discovered the unreasonableness and wickedness of his actions and is glad to repudiate and give them up. He abhors himself in dust and ashes. He grieves because of his sin against an infinitely wise and compassionate God. Deep repentance, genuine soul sickness, because of a consciousness of the guilt of having violated God's commandments, because of having been at war with one's Maker, is the very foundation work of true Christian character.

The great saints of the past have been great penitents. They have grieved over their sins, lamented, abhorred and forsaken their sins. Let us never treat repentance as a small matter. True repentance marks the first steps in the return road of the prodigal to Father's house. The memory of true repentance abides as an admonition and warning against sin. Blessed are they who have felt the pangs of repentance, who have lamented over their wickedness, who have grieved because of their sins against the

great and holy God of the universe; whose souls are sick and disgusted with sin, who turn from it with loathing; who can say with all truthfulness, "The things I once loved, I now hate."

In order to deep conviction for sin and genuine repentance involving sorrow for, and turning away from, one's sin, there must be faithful preaching. The minister who lifts up God before the people in His awful holiness, in the justice of His laws, in His right to rule among men, in His love to rule men for their good, advancement and happiness, both in this world and the world to come, who insists that men who live and die in sin will fall into torment, who proves his assertions by the word of God, who will not change the eternal truth or misrepresent it, but who presses home upon the intelligence and consciences of the people who hear him, the sinfulness of sin and the final fruitage of it, the wreck and eternal ruin of those who continue in it, will produce conviction; he will see men sorrowing for, and turning from, their sins. The word of God is quick and powerful, and faithfully preached, will lead to repentance which needeth not to be repented of. Would God, the ministry of this nation would mightily preach repentance, insist on confession of sin and turning away from sin. Such a ministry and such preaching would inevitably bring about the revival so much desired and so greatly needed.

Shall the Methodists Surrender!

PART III.

NO price is too large to pay for the preservation and promulgation of the great doctrines of the Bible which the founders and fathers of Methodism proclaimed to the people, upon which God set His seal, and the preaching of which brought to the world the greatest revival in the history of Christianity. Men are in distress, everywhere, because of existing conditions. There is uncertainty, unbelief, confusion, unrest, and strife among the people. The old political parties have lost their grip upon the people; men have lost faith in the leadership of their political guides; there is uncertainty and anxiety throughout the length and breadth of our great country.

In the midst of these conditions people have gone pleasure-mad. They are rushing hither and thither seeking a contentment and rest they cannot find. The tide of worldliness is sweeping into the Church, and false teachers, meanwhile, are digging at the foundations of evangelical Christianity. Men

everywhere, are asking what must we do to be saved from present disturbed conditions? What must we do to be saved from the unrest of society which, like a storm-tossed sea, is casting up the mire and dirt of crime, lewdness, extravagance, unbelief; the driftwood of a thousand ships of human interests, faith and happy hopes which once sailed the sea of life, are now broken in pieces by the storm of passion and sin. What must we do to save the nation from anarchy? What must we do to save the world from confusion and wreck? What must we do to prevent the wheel of progress from turning backward and destroying human civilization?

We have the answer: The Methodist ministry and Church of this nation ought to do exactly what their founders and fathers did in the British Isles, when the Church was dead, when the political life of the country was corrupt, when society was rotten, when lawlessness abounded and riot was in the street; when men were running to and fro in unbelief and wickedness; when the pulpit had given an uncertain sound and spiritual decay and moral death were on every hand. Then it was, that God raised up a little band of Methodists who knew the truth, and who were not afraid to proclaim it; who were willing to suffer for the truth, whom the Church could not intimidate, nor the mob frighten into silence. Then it was, that these Spirit-inspired, fearless souls began to cry out to men *they must be holy or they would be lost*. Then it was, that the Wesleys unfurled the white banner of the gospel of Christ and proclaimed salvation, free and full, for all men from all sin. Then it was, that the souls of men awoke from their sleep of indifference and delusion and followed their great God-given leaders into the kingdom by tens of thousands.

God is the same yesterday, today, and forever. Sin is the same, human nature is the same, the truth is the same. Customs, fashions, methods of business, means of transportation, recipes for cooking food, and a thousand and one things may change, but God changeth not. The human heart in its natural state remains desperately wicked and deceitful above all things. The word of the Lord abideth forever. Jesus continues to say, "Ye must be born again." The Holy Scriptures will not, cannot, go back on the inspired declaration that, "Without holiness no man shall see the Lord."

Let the Methodist ministry of this nation who have known the power of converting grace, openly defy the "new theology," and the destructive critics, and all their cackle of false teaching, and earnestly proclaim the great truths that brought the Methodist Church into existence, meanwhile exhorting the people to prayer, and pressing along these lines, we shall soon see one of the great-

(Continued on page 8.)



The Faith that Saves.

Gipsy Smith.



wish to speak to you about faith—saving faith, the faith that makes Jesus mine, and as the text we will take the verse which I read to you from that 10th chapter of Romans, the 10th verse: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Now, that is a good text, is it not? I want to speak to you about saving faith, because there is a faith which does not save, and that is the most popular; and I pause that you may think.

NOT A SAVING FAITH.

A faith that does not change your heart and your appetites and your desires is not a saving faith, is not a regenerating faith. The world is full of intellectual faith. Why, there is not a drunkard in your city, but what believes it best to be sober. And if you ask him if he believes in sobriety, he will say, "Of course, I do," but he will get drunk if he can get whiskey. And, thank God, he cannot get as much whisky as he formerly could; and if I could have my way he would never get any more. If I could have my way I would set on fire every distillery in God's universe and what I would do for America, I would do for my own country, and I want to tell you that the people of my country are looking to America to lead the way into absolute teetotalism.

But that is not the faith that saves. That is only an intellectual faith. He believes in sobriety because he cannot get whisky. Listen: Take the people in jail and there are only two kinds of sinners in the world, the people who are found out and the people who are not. That is all, the people who are exposed and the foxes who get under cover.

Some of you if you had your deserts, well, where would you be? You go to the people in jail—now, follow me—you go to the people in jail and find out what they are there for and earnestly ask them, for they have time to think there—ask them if they think it is best to be honest and you know there will only be one answer. Of course, they believe it best to be honest. But you see that is not an honest faith or they would not be there. And the world is full of just such double-dyed—well, you know them, I need not describe them. There is no need of adjectives, the word reaches you.

DECEIVING FAITH.

You say, "I believe in God, I believe in Jesus. I believe in judgment and I know I have to die," but that kind of faith does not alter lives five minutes in a day, and that is the kind of faith that is damning. It is deceiving faith. It is paralyzed faith. It is faith that is in communion with hell. The devil does not mind how much you believe like that as long as you don't stop lying, as long as you don't stop stealing, as long as you don't stop swearing and cheating and being unkind and unlovely and bad tempered and impure and filthy. The devil does not mind how much you believe as long as you go on in the old settled, wicked way. No, my brother, no, my sister, it means more than an intellectual assent to things. It does not matter how much you know of the earth—it is what you have down here that counts. You can have your head full of biblical truths and your heart abiding in unrighteousness. You can have your head full of light and your heart in darkness, for, listen to me, light is not life. You may go on sinning, "I believe," until doomsday, but you will never find Jesus without a definite bit of heart faith. Your heart must be in this.

Don't make any mistake about the kind of faith I am talking about. The kind of faith I am talking about gets down into the roots of your secret life and purifies the very roots, the very springs of your existence. It goes back into the past of your life and deals with everything there. For God regardeth that which is past. It leaves nothing hidden. It leaves nothing undealt with. The faith that I am talking about is so real and so triumphant and so blessed and so beautiful that it will deal with God above everything, and it will have the soul put right with God; for there is no peace without it. You cannot have peace with a haunting ghost accompanying you from the past. Everything that brings guilt and condemnation must be taken away. The kind of faith I am talking about goes back to the roots of things and deals with the wrong and puts it right. The devil believes it more than you do. He believes it and trembles. The devil has more faith than some of you who are church members. What? Do you laugh at it? Bow your heads and weep—bow your heads and mourn that God is thought so little of and the soul is played with.

The devil believes and trembles. The devil does not doubt about the divinity of Christ. The devil one day saw Jesus coming and he said "I know who Thou art, the Holy One of God." He believes, but he is not converted, because his faith is not converting faith. What kind of faith is this—what kind is it? Is it faith that will make you do things even to the point of being ridiculed and laughed at and sneered at in order that you may know Him? Paul says: "That I may know him I count everything as dross; that I may know him the things that were dear to me I leave behind and trample under foot and cast out of my way that I may know him, and the power of his resurrection and the fellowship of his suffering."

GRIPPING GOD BY HEART.

And you have got to get there with the heart. It is more than a mere intellectual assent. This kind of faith has in it the element of committal. It is leaning out with all your weight on Jesus. It is venturing on the blood of the Lamb. It is staking your all on the word of the infinite God. It is risking something. And I will tell you the soul that thus risks is never let down. There is a passage in Isaiah that talks about lifting, and there is a statement in the margin of the English Bible, not in the Bible part itself, though it is good enough to be there, and it reads: "Thou hast lifted my soul out of the pit."

A man said to me today: "Of course I believe. Of course I am a member of the church, but to be perfectly honest, I am as much afraid of sin now as ever in my life. What is the trouble?" I said, "The trouble is that you are deceiving yourself and you are putting in place of real faith a self-elected faith. Because your name is written on the church roll you say you are all right and the devil helps you to believe it, but God says no. Circumcision availeth nothing. Church membership availeth nothing without a new heart, without a living, converting, regenerating faith in the Son of God. May God tear the bandage from your eyes and help you to see. I know it is not easy to talk like this. It is far easier to congratulate than to expostulate; but, brethren, it is my business to open blind eyes and open deaf ears and to lead from darkness unto light and from the power of Satan unto God, and I make no apology for making an honest attempt to do it. What kind of faith is yours?

Has it saved you? Mine has. It has saved me. Once I was blind, but now I can see.

"Who in my darkest night shed around me the rays of light?"

Healed my blindness and gave me sight?"

WILL KNOW NEW BIRTH PANGS.

I said to a man today who came to see me in my room, "Are you a Christian man?" "I think so." "Have you had your dinner?" "Yes." I said, "If you are converted you are just as sure of the first as of the last." For a man cannot pass through the pangs of the new birth without knowing it. Blessed be God, there is no doubt about it. Where is your faith now, where are your works that you have not the joy, that you have not the assurance? If your church membership and your communion and your faith has not made you feel that you are a child of God what is the use of it? Give it up and get the real thing. Is not that sound common sense? Why, you do that in business. I am not asking you to give up a certainty for an uncertainty. I ask you to give up uncertainty and take religious certainty, and the kind of faith I am preaching is the kind of faith that saves and brings people to Jesus Christ.

MUST MEET CONDITIONS.

If you want it you can have it if you meet the conditions. Here is the unalterable, living, abiding word of God: "Whosoever shall call upon the name of the Lord shall—SHALL—be saved;" and that means now. You meet the conditions. You make the surrender; you come out from the unholy thing; you give up the doubtful and the questionable thing. Separate yourself from the thing that is condemning you, and you know what it is.

Oh, but you say, you have so many doubts and fears. If I had doubts and fears I would jerk them out by the roots, and when you do that you will find some sin there. When you give up sin everything else is easy. Just like a little child hangs on to its mother when it has nothing in the shape of a joy. It just clings to its mother. It is said to little children, keep your thoughts from dolls, and I am afraid that some of you big children are playing with dolls, and they are keeping you from God. You sing sometimes, "In my hand no price I bring." What for? Why do you empty your hands? Why bring no price? Because clean things are empty.

I was preaching in one of your American churches on the occasion of one of my visits to this country, and at the close of one of the services a mother came to me with a bright boy by her side. She said, "Brother Smith, will you shake hands with my boy?" I said, "Certainly, madam. Why are you so anxious that I shall?" She said, "If he lives to be a man I want him to say 'I shook hands with the man who led my mother to Christ.' I held out my hand and said, 'How are you, sonny?' He was about 10 years old. He handed out his left hand. I said to him, 'Is there anything the matter with your right hand?' 'No.' Then I said, 'I won't shake hands with your left hand.' He hesitated, holding out his left hand. I said, 'Hurry up. Those people over there are waiting to see me, and if you do not shake hands with me with your right hand I shall have to go to those people.' His right hand was pushed toward me closed. I said, 'Open it and I will shake hands.' I saw the thumb relax and the fingers come open, and there in the palm of his right hand lay four small marbles. That little fellow could not take my hand because of his playthings.

THE HAND RED WITH BLOOD.

There is a hand held out to you and it bears the marks of a nail and it is red with blood and it has been held out to you for

years and you cannot take it because of your playthings. The child has his marbles; what have you got? Let everything go now that keeps you from taking that hand and saying, "O, Jesus, let me get hold of Thy hand." I know of no other way. There is no other way and there cannot be any other way, for Christ—hear me—for Christ is the end of

the law for righteousness, the final element of the law for righteousness, the completion of the law for what the law could not do in that it was weak. It failed because it would not give me the power to do the thing which it commanded, but for what the law could not do in that it was weak, God sent His Son, His Son in the likeness of sinful

flesh, that the righteousness of the law might be fulfilled in you and in me. We walk not after the world, the flesh, and the devil, but after the Spirit. It is the Spirit of God. God help you to get that Spirit. Shall we all try to get a little nearer. Don't we all feel that we want to? I know we do. Let us bow before Him.



The Prayer Life of the Pastor.



W. H. McLaughlin.

PART II.



It is well for a pastor to be an example to his people in his prayer life as well as in all other things. There is a surprise awaiting the pastor who will take the time and trouble to find out just how many of his members take a certain amount of time each day for secret prayer, and waiting on God. The average church member prays very little, and I dare say the most of them spend little or no time in secret prayer. If you have one hundred members in your church and each one will spend (as a minimum) fifteen minutes each day in secret prayer, that will mean twenty-five hours prayer each day, and one hundred and seventy-five hours of prayer each week; that ought to bring a revival to any church in this country.

We need to use great care that our prayers do not become mechanical and lack the unction and sweep of the Spirit. An old brother who had been in the church for fifty years told me one time that he often prayed for things that he never expected to get; of course his prayers had the dry rot. We witnessed a concrete example of earnest praying one time in the coal fields of Pennsylvania; early in the morning it was reported around town that there had been an explosion in the mines. The people were greatly excited, especially the relatives of the men and boys who were working in the mine. This vein of coal was near the surface, some places only eight or ten feet from the surface of the ground. When the explosion occurred the main entrance was closed with tons of earth and rock. Here and there there was a crack or crevice in the surface of the ground and the entombed men who were not already dead, could be heard crying for help. If we could get the Church to pray for lost souls like those wives, mothers and sisters prayed to God to save their loved ones from death, the secret of how to get men saved would be solved. The men and boys with picks and shovels worked in relays to the limit of their physical ability; to try to reach the imprisoned men. They were afraid of the deadly black damp that usually follows an explosion in the mine. When anyone inhales this gas they fall into a deadly stupor and seldom ever recover. Think of the thousands all about us "for whom Christ died" who are in a deadly stupor because of the black damp of spiritual death. The Bible speaks about spiritual bastards, but the legitimate offspring of the Holy Spirit are born to the Church when Zion is on her knees.

Allow me to take a brief excursion from my subject and say a word about revivals. Conservatism never tunneled a mountain, never built a railroad, never bridged a river, never built an airship, and never won a ball game. Conservatism and self-complacency would not bring about a revival in business or religion in a thousand years. Satan is the god of this world, the Prince and power of the air. The devil doesn't care much about great preachers, but he hates great prayers, men and women who pray through and brings things to pass. Knox said, "Give me Scotland or I die." Joshua reversed the laws of the physical universe by prayer.

Elijah prayed both fire and water down from heaven. Finney would stay in a barn all night (instead of sleeping in a soft bed) that he might pray to God and not annoy the family who was entertaining him. Moses got the glory in his soul and the shine on his face on Mt. Sinai in answer to his prayer. Daniel prayed on the banks of the great river twenty-one days, all that time he fasted and ate no pleasant bread; at the end of three weeks God sent His angel and said, "Fear not O Daniel greatly beloved, God heard your prayer the first day, but the Prince of the Kingdom withstood me (meaning the devil who is the Prince and power of the air). Get this picture in your mind; Satan kept the answer to Daniel's prayer back three whole weeks—but Daniel stayed on the job. Some of us would have given up in three days. Finally, God sent Michael, the great archangel of the kingdom, who blasted his way through all satanic opposition in high places that were arrayed against Daniel and hindered his prayers.

Dr. Gordon says that we find the explanation concerning the opposition to Daniel's prayer in Ephesians 6:12. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." This vast host of wicked spirits that oppose your prayers and mine are not in hell—but in high places—"heavenly places"—they are organized to oppose the work of God, and the Church of Jesus Christ in this world. Many a poor preacher gets cold feet in the pulpit because the devil in human form occupies a prominent seat in the church. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." "And the Lord said unto Satan, whence comest thou? Then Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it."

In Zechariah 3:1 we read "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." By these scriptures we see that Satan is always around to oppose the work of God. If we get a soul saved, if we get a revival in our church, it is because, by prayer and faith, and in the name of Jesus we overcome the world, the flesh and the devil. Jesus conquered—"And made a show of his enemies openly." We must win this war. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of the strongholds." If we fail to get men saved, if we fail to resist the devil, if we fail to launch the Church out on a soul-winning campaign, if we fail to build ourselves up in our most holy faith, praying in the Holy Ghost, if we fail to go forth in the fullness of the blessing of the gospel of Christ, what will we say to God at the judgment? Has He not provided a remedy, has He not provided the armour of light, has He not said, "the scriptures cannot be broken," has He not said, "No weapon formed against thee shall prosper?" Let us go forward. If others pass us in efficiency, if others succeed in the Christian race, if others succeed

where we failed, it is because they have more speed than we have. "The King's business requireth haste."

A woman said to Elijah, "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." What a splendid testimony to Elijah's character! this woman's son had died and Elijah had restored him, and gave him back to his mother.

A few weeks ago a certain man got converted and united with our church; sometime later I made a pastoral visit to his home. The wife and mother said, "Oh, Brother McLaughlin, I am so glad to see you since papa got saved; things have changed in our home; things are different now; for twenty years I have sat in the shadow of death and awful despair trying to live with a drunkard for a husband. Thank God, for what the Church has done for me and my home."

Is it not our business to change things, to change homes, to restore the dead husband to life and give him back to the wife and family, to restore those who are dead in trespasses and sins, to send the prodigal back home to be a man from a riotous life among the swine? Every church ought to have a reputation in the community for doing this kind of work; then the downtrodden, the oppressed and the poor would arise and bless the Church, and multitudes would be saved.

Hahira, Georgia.

For several days I have been wanting to write you for I always feel that there are those greatly interested in my work, who read my little notices.

The last I wrote you was from South Carolina, where I was associated with Dr. Morrison in a camp meeting. I am writing from Hahira, Ga., where daughter and I are closing up a two weeks' meeting with pastor Rev. W. P. Fain, a man in whom his people have unbounded confidence, and love so well they do not want to give him up at conference.

In some respects our meeting has been quite a success, in that the people have seemed to get further out religiously than they were and both churches, the Methodist and Baptist, have been built up.

While preparing for a message I was to bring on sanctification, I began searching my own heart closely, as I have been for some time, and especially since my last association with Dr. Morrison, and this hunger for something I have felt the need of so long is becoming filled again, and as I write these lines I am compelled to stop and praise God. I have nearly worn out the broom looking for it, but I have set it up in the corner and if any of you who read this have the time to spare, you may help me rejoice. Not only was Dr. Morrison worth much to me, but I found dear old Will Huff in a camp meeting in South Carolina about a month ago who helped me so much.

My next engagement is Andalusia, Ala., then Carrabelle, Fla. Keep on praying for me. I know some of you do, and I greatly appreciate it.

In Him and His service,
CHARLIE D. TILMAN.

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OF ASBURY THEOLOGICAL SEMINARY



The Armistice of God.

REV. G. W. RIDOUT, D. D., Corresponding Editor.



THE anniversary of the Armistice is here. November 11 is a notable date in the history of the world. It will go down to our posterity as the day when the last shot was fired, and the last drop of blood was spilt in the deadliest and most terrific war this old world ever passed through. Three things notable about the Armistice. It was on the eleventh hour of the eleventh day of the eleventh month! It was at the eleventh hour that the thief on the cross was saved. We sing about it—

"The dying thief rejoiced to see

That fountain in his day;

And there may I, though vile as he,

Wash all my sins away."

I shall never forget the day of the Armistice. I was in France. I had recently come out from the Argonne battlefield to go down to Chaumont to pass my examination for the army chaplaincy, and whilst waiting for my commission and assignment, I was assigned to held duty among the troops scattered all over that section of the Marne. The morning of November 11, I was coming into Chaumont. I came in an ambulance close to the city and then walked in. As I was going along a woman ploughing in the field called out to me: "Monsieur, la guerre finis?" I was glad to reply "Oui oui, Madame le guerre finis bon pour La belle France." ("Yes Madame the war is finished; good for France.") As I entered Chaumont, which was our great American headquarters, preparations were being made for a great celebration. Everybody was happy—the French, American, English, Italian—all the nations there represented. Everybody now felt like saying, "Thank God, our soldiers will be no longer food and fodder for cannon; as our boys march away from home no more shall they be going as sheep to the slaughter. The day of blood and carnage is over. Hallelujah! The sword is sheathed again, the battle flags are furled, the cannon is mute and silent, the rifles are stacked. The flag of peace floats once more over a tired, weary and war-wrecked world. Hallelujah!"

All this makes me think of the Armistice of God, as stated in Isaiah 1:18, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The trouble with the great war Armistice is that it didn't make a new world; it didn't change the heart of the nations. It didn't produce a new Europe. It didn't wipe out any sin. It left the nations with peace, it is true, but with the same old bitterness, the same grudges, the same old heart. Before the peace treaty was signed over twenty of the small nations were jumping at one another's throats and fighting again. When God proclaims an armistice He always makes an offer of a new heart, a new spirit, a new creature. He changes the nature and thus prevents men from going back into the same old sinful life of transgression and wretchedness.

There are three things involved in God's Armistice to the soul:

1. Peace.
2. A new heart.
3. A new spirit.

FIRST—PEACE.

That great French saint, Fenelon, said, "It is the religion of Jesus alone that can give peace to man; it unites him with his Savior, it subdues his passions, it controls his desires, it consoles him with the love of Christ, it gives him joy even in sorrow; and this is a joy that cannot be taken away."

It has been well said, the Bible tells us of

two kinds of peace: Peace with God, Rom. 5:1, and the peace of God. Phil. 4:7. The one is given at conversion, the other as one enters the deeper life of holiness. The peace of God is not a soporific, but a benediction. It is said of Dionysius that he won the prize for poetry at the feast of Bacchus, but he became violently drunk, and in order to ease him and give him a little peace, they gave him a soporific which put him into a sleep from which he never awakened. Crowds of people today are taking a soporific in the form of Eddyism, theosophy, ethical culture, etc., which is only putting their guilty consciences into a sleep from which some day they will wake up in hell. Not so with the peace God gives at the soul's conversion.

Bishop Whatcoat, in a letter to Mr. Wesley, tells how he found this peace. He says: "On Sept. 3, 1758, being overwhelmed with guilt and fear, as I was reading . . . I came to these words, 'The Spirit itself beareth witness with our spirits that we are the children of God.' As I fixed my eyes upon them, in a moment my darkness was removed, and the Spirit did bear witness with my spirit that I was a child of God. In the same instant I was filled with unspeakable peace and joy in believing; and all fear of death, judgment and hell vanished away."

SECOND—A NEW HEART.

God promises this in Ezekiel 36:26. This is what this old world needs. Suppose Europe and America could get God's new heart! We need not then be building up great armies and navies and keep armed to the teeth. The nations would trust one another, and not be everlastingly looking for a quarrel, scraping and fighting and drawing the sword.

Luther once exclaimed, "I am more afraid of my own heart than of the Pope and his Cardinals. I have within me the great pope—*self*."

God promises to completely change the heart. Indeed, this is the crux of conversion. Well has one said: "In what way or by what manner of working God changes a soul from evil to good is to the human mind an impenetrable mystery." This wonderful change called conversion is a great mystery, but thank God, for the mystery and miracle. See what it did for the great Augustine who, prior to his change of heart, was a libertine, living a life of reckless self-indulgence, plunging into the worst sins of the heathen world in which he lived. One day God spoke to him: "Take up and read. Take up and read." He took up the Bible and read 2 Peter 2:13. "Instantly," he said, "at the end of this sentence by a serene light infused into my soul, all the darkness and doubt vanished away," and he became transformed from a sinner into a saint and eventually became the great saint of the Church.

THIRD—GOD PROMISES A NEW SPIRIT.

In Ezekiel 36:26, 27, we come up to the great truth and experience of the Spirit's baptism. Preaching on Pentecost an English divine said: "There must be the claiming on your part, of your share in Pentecost, as you claimed your share in Calvary. Four things will assuredly follow: (1) There will be a spirit of illumination, and you will know what is freely given to you of God. (2) You will be given great power in service—a new power will be co-operating with you all the time. (3) There will be a revelation of the power of Christ in your life. (4) You will be baptized with the love of God. Illumination, dynamic, the Cross, love."

There is one thing that should be added to these words of the preacher. He left out the most important accompaniment of the Spirit's baptism, that is, the purification of the heart. Let it, however, be remembered that

the Spirit's baptism is a baptism of fire and energy and power, and in a most wonderful way qualifies for Christian service.

A man died in New Jersey who had been instrumental in the conversion of ten thousand souls! It was said of him: "For a time his Christian life was like that of thousands of others—he had only a name to live. He became painfully conscious of his moral and spiritual inefficiency and impotency, and of the absence of any assured hope or settled confidence or trust in God. He consequently set his whole heart upon attaining through the Spirit, in answer to prayer, a more perfect work of grace in his soul. At length the baptism with the Spirit came; the light of God encircled him, and after his anointing he had power with God and with men." He was only a layman, of limited common school education, yet his influence for Christ was well-nigh irresistible. At his funeral in the First Presbyterian Church of Newark, it was publicly stated by one of the ministers present that, from the most careful estimate, it was fully believed he had been directly instrumental in the conversion of more than ten thousand souls. And what was the secret of this wonderful power? He himself revealed it to an intimate friend a little before his death, when he declared that for ten years he had walked continuously under the cloudless light of the Sun of Righteousness, and had been in a state of entire sanctification."

GOOD NEWS

BY

REV. C. H. JACK LINN

EVANGELIST

THE PARABLE OF THE CHURCH BOSS.

In a certain Town there liveth a certain Woman. In this certain Town where liveth this certain Woman standeth a certain Church. Now this certain Woman was Boss of this certain Church.

This certain Woman believeth the Church depended upon her for its progress. This Woman was gifted with an unusual amount of Tongue, and she believeth this Tongue would shrivel up and become useless if she did not exercise it. And so she continually Exerciseth her Tongue.

This Church Boss invariably harnessed up the Preacher and drove him at her will. She usually succeeded in driving him out of this certain Church in this certain Town, and sometimes out of the Ministry.

A new Minister cometh to Town. The Church Boss hastily looketh him over. His appearance appealeth not to her esthetic taste. One day she maketh an engagement with him, and started in to tone him down. With a pair of Scissors she cutteth off his stray beard, the fringe from his necktie, his shirt and coat sleeves. For this Minister had long been on Hard Scrabble and was Poor in this world's goods.

She turneth him about when her work was finished to examine him with her Critical Eye. Then she speaketh thusly:

"Now dost thou look very well."

"Thinkest thou that I am now Presentable?" he dares to speak.

"Thou wilt do."

"Then lend me thy Shears to arrange thee a bit," he pleadeth.

He taketh the Scissors and arranged them for use in his hand.

"Now sister, be so Kind as to stick out your Tongue."

Thus endeth the Parable of Hallelujah Jack.

Can the Drouth be Broken?

BY REV. C. F. WIMBERLY, D.D.



Drouth is a fearful visitation; it brings about a condition affecting all life of which there is no duplicate. Vegetation dries down to the roots; the beasts of the field suffer; the very inanimate earth seems to cry out against it. Those who are versed in the weather prognostication, can usually give the cause of a drouth, but in such times, "all signs fail." We have often seen the big black lowering clouds rise above the horizon, promising a copious downpour of rain, and when all the tubs and barrels are fixed, the downpour does not come. The reason is simple: the air is so hot and dry that condensation in the upper strata evaporates before it reaches the earth. The condition obtains whereby it is almost impossible for the raindrops to reach the earth.

Then, we have observed the big thunderheads roll up and the elements mobilize and sweep down upon the earth, overpowering the parched condition and torrents of rain flood the earth; creeks and ravines overflow, bridges are washed away. At such times we may hear: "Well, thank goodness, the drouth is broken at last." But how often—and usually this is true—the drouth is not broken. There is temporary relief; the drooping fields and gardens lift up their heads and smile; but one or two days of August sun drying up the shallow moisture—then what? In one week—should there be no repetition of rain, things are actually worse than before. There is a reaction which so depresses all living vegetation that it is soon apparent to all. Farmers and gardeners will verify this proposition.

Now, we have observed visitations from the skies that actually broke the drouth. The big flourish of thunder trumpets were not so demonstrative; there was the low, steady rumbling; the sky is slowly but surely being overcast. The rain began with a gentle drizzle, or scattering drops, gathering momentum each hour. The precious cooling fluid trickled down the corn blades and grass twigs, filtering all the soil about the roots. It did not come in such volumes that the streams and branches had to off-bear the overflow. The tornado first mentioned is not present, carrying away the drops before they have time to reach the roots. Such a rain as this will break a drouth.

We wish to make an application of this homely allegory, or parable. We know that spiritual visitations are often called "show-ers of blessings"—tide coming in, water upon the dry ground, etc. No figure of speech so nearly illustrates a genuine revival upon a cold, backslidden community, as a copious downpour of rain upon a parched and thirsty land. Carrying this figure still further—as we have explained—there are two kinds of drouth-breakers. Exactly in the same way, there are two kinds of revivals, acting in about the same manner as the two kinds of rainfall.

We have the big overflow, the apparent cloudburst—filling the largest building or tabernacle, with overflow meetings. All hands join in; every known faith and order—or no faith, enter gladly into the campaign. The theological heterogeneous at once becomes the homogeneous; differences as to forms and ordinances are forgotten; differences as to the plan of salvation—the meaning of repentance and the new birth—are absorbed into the gigantic whole. By some unknown legerdemain, unknown at least to the preacher, the gospel is so presented as to be fully and unequivocally indorsed by the long row of divines sitting on the platform. Ultra Calvinism en rapport ultra Arminianism. We are not discounting the

general good fellowship; it has many helpful, wholesome features. The one great objective is given a new and forceful emphasis. Individual programs are forgotten and merged into the big program.

Yet, we insist, after admitting all the good that may accrue to the parched fields by the deluge—the big get-together revival—there are some things connected with the gospel of Jesus Christ that cannot be popularized. The truth must be diluted if this is done. There is an offence attached to the gospel of the cross from which Paul was never free; the offence still obtains. This world with its methods and programs will not articulate with the Holy Ghost. There are some things we Methodists believe, touching the conversion of a soul, with which some good people and denominations do not agree. They do not agree during the big revival. To say that Protestants agree on the fundamentals is to state a half truth, which is more dangerous than error. *They do not agree on the fundamentals!* Oh, to be sure, they accept the incarnation, resurrection and miracles, but there is a wide difference among them as to the office and ministry of the Holy Spirit, apostasy, personality of the devil, eternal punishment, etc., all of which are fundamentals in a Bible revival. The big revival is possible only with these either left out, or toned down.

We have noticed that the cloudburst will cause all the larger streams and their tributaries to be swollen, washing up and washing out all manner of things—making much driftwood. Following a big landslide of religious awakening, brought about by a score of features, which cannot be commanded at ordinary times, will swell the church registers—sometimes they do not—with a lot of undigested material, and quite impossible of assimilation.

Usually, the personality of the evangelistic leader is the drawing card; there is the big choir with its national celebrity as director, the immense crowd—all of which are impossible at normal times. No church can compete with a city-wide, or community-wide revival; whatever the churches may do, or try to do after that, will be tame and commonplace in comparison. The comparisons will be so odious that it will hurt.

Some may say, this kind of revival will reach the unchurched crowd who cannot be reached in any other way. True, but what about handling them after the big tent or tabernacle is gone? That is the rub. A pastor once followed in the wake of John Newlin Maffitt, a man who literally swept people like a prairie fire. He found hosts of names on the register, but when he approached them, informed him that they joined the "big meeting," and not the little one. Dr. B. M. Messick was opposed to revivals by special evangelists, and gave two reasons why. First, if the evangelist was a failure from any cause whatever, the pastor had a "white elephant" on his hands in supporting the man and making things right with his people, because of such an imposition. Second, if the evangelist was a success, carrying the people with him and away when he went—meant the pastor found himself in the same predicament as the man who was left to hold the sack, while the crowd left him to drive in the snipes. The doctor had some good grounds for his position; we have observed all these things and experienced some of them. However, it all depends upon the motive and the objective of the evangelist.

A revival should do three things for a church, aside from the personal salvation of the lost. First, it should unite the people, so that future progress may not be hindered.

Second, it should strengthen the pastor with his people, and third, make it easier for them to do the work expected of pastor and people. The true, God-sent evangelist will bend every energy to accomplish these ends. They cannot always be done, but conditions can usually be helped.

We are a bit off the main line of this discussion, but it is germane to the subject. We doubt seriously if the big revival, often paying the evangelist more money than many faithful men receive for a life-time of service, promoted on such a gigantic scale, can promote the three objects mentioned above. The real conservation work must be done by the church and pastor; and we repeat, that in our humble judgment this cannot be done after the Major-General-Headliner type of leadership, with all the complicated organization necessary—General committee, subcommittee, sub-subcommittee—all reporting back, and back, and back. We have no doubt much good is accomplished and many are stirred to better things; but is it the type of revival we need to meet the present crisis? *We do not think so.*

"That They May Be One."

Evangelist H. E. Copeland.



WHEN our loved one called us to the bedside, as the clock on the mantle ticked more loudly than it had ever ticked before, and we tried to suppress the sob within a breaking heart, we listened with keenest interest to the parting message, nor shall we ever forget. Our loved one spoke of the things nearest her own heart. Just so, as we listen to the prayer of Jesus just after He had eaten the last Passover Supper with His disciples, John 17. He is praying for the cause dearest to His heart. He knows what must be done, if the world is ever to be saved from sin. Let His words linger long in our hearts. "Father, I pray not for the world, but for them which thou hast given me, that they may be one, as we are I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil . . . Sanctify them through thy truth: thy word is truth Neither pray I for these alone, but for all them also that shall believe on me through their word; that they all may be one, as thou, Father art in me, and I in thee; that the world may know that thou hast sent me."

Surely, Christ considered nothing of greater importance to the salvation of souls, than that first of all. His own followers should be kept from evil. And secondly, that they should be one, even as He and the Father are one. And by these the world should know that the Father had sent Him into the world to seek and to save the lost. In order that these two most important ideals should be fully realized. He prayed, "Father, sanctify them. . . ." Their hearts must be purified, and they must be set apart by the Holy Ghost for a holy life, and a holy service, for this is what the word "sanctify" means; and also, they must be filled with the Holy Ghost, to be endued with divine Power for their Divine Commission, "Go make disciples of all people." "Ye shall receive power, the Holy Spirit coming upon you." The prayer of Christ for His immediate disciples and apostles was answered, and the promises of Christ concerning the gift of the Holy Spirit fulfilled on the day of Pentecost, when "they

(Continued on page 9)

Good News From The Evangelistic Harvest Field.

A Needy Field.

The writer wishes to report Bethel camp, near Louisa, Ky., for the sake of its fine prospects for the future. Some splendid things are found in those Eastern mountains. This camp is in the center of the oil fields and coal region; they are big-hearted people, and it is a great opportunity, for people are hungry for God. We learned to love them. We preached full salvation and it made a great impression upon them.

Brother Pigg is deeding this camp to Asbury College. This is a new camp, new tabernacle, 40x60; also has dining-room and kitchen, six-room house, two big sleeping rooms, with three acres of ground. It will be run on the line of full salvation by Asbury preachers. We will be glad to help any preacher at any place.

ALBERT REED AND WIFE,
Wilmore, Ky.

A Great Revival at Wilmore.

We have just closed a great revival in Wilmore Methodist Church. I think a conservative estimate would be 200 reclaimed, converted or sanctified. Our helpers were Evangelist C. F. Weigle, of Sebring, Fla., and C. P. Gossett, song evangelist, of Wilmore, Ky. I have never had a better man than Weigle. He is absolutely free from any clap-trap methods. His preaching is strong, biblical, and broad, so as to reach every class of needy sinners or Christians. He does not play on any one string. Gossett is a fine song leader and is ever ready and apt in selection and rendering of songs.

I feel our meeting was divinely ordered at this time. At the close of the college revival I was impressed that the meeting should go on. Bro. Morrison had preached two weeks in the college and many had been blessed. Conviction had widened until it was seen in the town. Weigle was engaged for the meeting in January, but I was impressed that he was the man, so I wired him to come at once. God had so arranged his slate that he wired, "I will be there."

The revival started from the beginning; at many of the evening services we would have the altar crowded. The third Sunday was a high tide and deep conviction was evident. Many swept into victory. Monday came and of course, many expected a "dull Monday;" the house was about half filled at the evening service. At the singing of the first song people began to weep, while the first prayer was being offered they began to cry out. Bro. Weigle started to talk, not to preach, did not announce his text, when people all over the house began to shout and to cry out; many rushed to the altar, people shouted and wept. The Spirit of God was on the place. Some ran from the church and for two hours the Spirit had right of way.

On the fourth Sunday night of the meeting, I believe, 75 people were at the altar; a row of chairs was filled, the front seats were full and extending back several seats, people got saved and shouted all over the house; some were saved in the rear of the house. Such tremendous conviction was on the people that we could not close and Bro. Weigle was persuaded to stay over for the Monday night service. At this closing service we must have had 30 people at the altar and at least 20 of them got the victory. At the end of five weeks of revival tide it looked like the meeting was only started, but our evangelists were engaged other places and were compelled to go.

Brethren, it is an awful mistake to think we are living in a time when we cannot have any spiritual manifestations in our revival

work. "According to your faith so be it unto you." The people who attended the services on the *THREE* nights above mentioned, will never doubt the power of God to save and sanctify souls. Don't get in too big a hurry; it takes time to hold a meeting. I believe many meetings are just started when they close. It will take three or more weeks to awaken any community.

We will have probably 50 or more to take membership with us. One other feature of the meeting I wish to mention before I close, that is, one night Bro. Weigle devoted the service to "Life Service" and at the close he asked all who would give their lives to Jesus for definite service, as preachers or missionaries in some form, to come forward and take their stand on the platform or in front, and the best we could count we had 85 young ladies and 75 young men. To my mind this was the greatest thing of all. These 160 young people mean tens of thousands in all parts of the world. Don't you think this is the result of what this institution and church stand for? I do.

I give you this detailed report to encourage your heart to press the battle for souls. We can have revivals if we will stick to it. Our prayer meeting for three weeks preceding the revival had the people ready for the great work that was done.

We give the glory to Him who gave us the baptism with the Spirit. Yours for a world-wide revival,
WM. S. MAXWELL.

Bro. Hatfield in West Virginia.

We have just closed another good meeting at Logan, W. Va., with Rev. Albert Selbee. He has a young church there about two years old; they have built a very nice building for worship and have it paid for. There are some very fine specimens of Christian piety, and they, with their pastor, are pushing the work in a progressive way. They have a fine field to do missionary work and build up a church with a large membership.

Logan is a growing place; people are coming in from all parts of the country. We had a good attendance at our meeting; quite a few were saved, some sanctified and a few joined the church. There were some very radical cases of conversion.—wicked sinners over fifty years old. The church was greatly helped, and while it was not what we all wished for, yet pastor and people were pleased with the meeting. We appreciated their royal treatment. The blessings of heaven be upon them.

JOHN T. HATFIELD.

National Flying Squadron.

From Pontiac, Mich., the Flying Squadron of the National Association for the Promotion of Holiness went to New Castle, Pa., for their next convention. This second convention of the season was held in the First Primitive Methodist Church of which Rev. H. J. Buckingham is pastor. Rev. Buckingham is a royal Christian gentleman and a constant and worthy advocate of scriptural holiness. This good pastor and his people gave a grand welcome to the convention and acted the part of host in a regal way.

Word from Rev. A. P. Gouthey told that again the party would have to be minus his ministry on account of the continued illness of Mrs. Gouthey. He fully expects to join the party at Cleveland for the next convention.

New Castle, Pa., has been in years past a great center for holiness. At one time there were more than one thousand professors of this grace in this one city. Out of the work of other days have gone some of the finest workers in the movement today. Many of

the former leaders in the local work here have won their crown and many have moved away; many more have been captured by the snare of the enemy. If ever the work of the National found a full excuse for itself it did in this city in the convention we are recording. The Free Methodists and the Wesleyan Methodists are doing a good work with the fine ministry of the Primitive Methodist Church, but there are hosts of people in other churches who were reached in this convention that might never be drawn by the churches named. This convention was made possible largely by the efforts of that old war horse "Tom" P. Hamilton who, for years, has been keeping the flag of holiness flying, and who got the different churches to unite on this meeting. His efforts were successful and it was a delight indeed, to see Presbyterians, Baptists and Free Methodists kneeling side by side at the same altar, seeking and obtaining the experience of entire sanctification.

The Primitive Methodist Church gave the convention a splendid support in its entire membership (thanks to the fine leadership of the pastor) and with the friends from the other several churches we were never without a splendid audience to minister to. From the first service to the close the convention bore fruit in the saving and sanctifying of the people. The closing day was a great time of salvation and manifest power of God that none of us will soon forget.

It will interest many of the readers of these lines to know that Brother "Tom" Hamilton mentioned above is the T. P. Hamilton who is the author of the song we all sang so much a few years ago: "I Am Determined To Hold Out To The End," and also that splendid hymn that is not as common as it will be: "Thirty Pieces of Silver," and many other of our holiness songs. Brother Hamilton is a layman, works in one of the big steel mills here and is as full of vigor and loaded with holy enthusiasm as ever before.

At New Castle, as elsewhere, the people came splendidly to the help of the National in money matters, and the whole meeting passed into history without a bad chapter and with a shout of thanksgiving as the last seeker found deliverance at the altar Sunday night. Let all who read these words pray that the good work in New Castle may go on and flourish with its old-time vigor and success.

BAR-LUKE.

On the Mount of Blessing.

Have just closed a good revival at God's Bible School opening convention. Bro. Butler, of Indiana, was my co-laborer. I enjoyed laboring with him. He is a precious man of God and holds the standard of salvation where it belongs. The convention started off well. Each day was good, but Friday and Sunday were exceptions. During these two days we saw something like one hundred and fifty souls kneel at the altar. On the last Sunday afternoon the large tabernacle was crowded and everybody seemed blessed.

The closing service was held at George Street Mission, where we saw about sixty kneel at the altar. The school opened with something like three hundred students. May the blessings of the Lord continue upon them.

JOHN FLEMING.

The People's Mission.

On October 3, we opened up a battle against the devil in The People's Mission, Pittsburgh, Pa. We found the situation in splendid condition for a revival. Souls were saved from sin, some sought sanctification and others healed in body. It was a very

profitable meeting. Bro. O. O. Watson, the superintendent, gave the writer to understand that he was turned loose and that he would stand by the truth. We preached every night except one, and that particular night we were about to preach when a little Presbyterian woman got up and wanted to testify; she got started and shouted and praised the Lord, and we did not get to preach at all. We closed with a feeling that we had had a good time praising the Lord and that the devil had been defeated. It pays to pray. Yours in Jesus,

C. G. CURRY.

God Visits Mt. Zion Church.

Our first meeting after Conference was at Chaplin, Mt. Zion Church. This was a remarkable meeting, considering what we had to overcome. It was wonderful how God kept His hand on the situation, bringing us out, up above, and into a glorious achievement in the salvation, reclamation and sanctification of fifty or more souls. Bro. J. M. Matthews, the neighboring pastor, came the last night of the meeting, and received into the church a class of twenty.

Bro. and Sister R. A. Shank led the great host in song. All who have heard them, know there is no better in the song field. They should be kept busy in our Kentucky and Louisville conferences.

The people were true through the entire battle. They entertained us royally in their hospitable homes. You would have thought that chickens would have been scarce at the close of the meeting, but not so; they gave the evangelist and singers a nice crate each, to take home. May God reward them abundantly in basket and store.

We are now in Minerva, Ky., in the hottest of the fight. Some have prayed through to glorious victory. R. A. Shank and wife are leading the singing, and God is using them as heretofore. Bro. C. W. Williams, pastor, though not strong in body, is standing nobly by us, and we are expecting great victory.

We go from here to Michigan for the next meeting. We desire the prayers of God's people to follow us in the great work of the kingdom. T. P. ROBERTS.

Under The Tent.

We recently closed a good meeting at Harrodsburg, Ky. God blessed us in presenting full salvation, and showed the devil that the word of God is quick and powerful. Sinners were brought under conviction for sin and a goodly number were brightly converted, and some sanctified and healed. Our tent was too small to accommodate the people. It was pitched on Bro. John Vanarsdale's lot by his home. We could see Lincoln's Cabin from the tent; it was moved there, as Harrodsburg was the oldest town in Kentucky.

Mr. S. J. Guyn and wife furnished the music and the people were wonderfully blessed. Mrs. Sanford did some preaching and had charge of children's services. This is the fourth meeting we have held under the tent this summer; it has been a great season for us. Our first meeting at Midway, Kentucky, was a grand success; and at Stamping Ground we shall never forget the kindness to us. The Georgetown meeting was our third and we had a great time. The Christian people stood by us and God gave us a wonderful victory. They came from all these places to our Harrodsburg meeting and helped out. We have found that the Blue Grass people of Kentucky are hungry for full salvation. We are sending twenty-seven subscribers to THE HERALD. We think it is a wonderful paper and try to get it in all the homes we can.

Brother Redd, pastor of Methodist Church, preached for us, which blessed the saints and sent conviction to the sinners. The people stood by us, gave us a good offering

and the last night of the meeting closed out with victory. They raised money in a few minutes to pay the debt off the tent, which would soon be due. Men and women, young men and children wept as they told us goodbye, wanting us to return another year. We go from here to Somerset, Ky., Nov. 5th.

Yours all for Jesus,

E. L. SANFORD.

Moore, Stapleton and Reid.

We closed in the First Methodist Church, Rome, Ga., on Oct. 17. It was the hardest proposition we have tackled this year. Practically, no preparation had been made for the meeting. Though the engagement had been made for nine months the people knew nothing of our coming and no announcement was made until the Sunday before we began. The church has had no prayer meetings for many months. A "carnival" was pulled off on Friday night preceding our beginning on Sunday; and thus we tackled the job battling with the world, the flesh, the devil and the North Georgia Fair.

Bro. Moore proclaimed the Word with Sinai power, blasted, dug, plead and tenderly besought, but two weeks was too short a time to see the fruit of our labors. At all times we had the consciousness of God's power and presence with us in the playing, praying, singing and preaching. The people were delightfully hospitable and kind. We found a few with hungry hearts for an experimental salvation and some hungry for the blessing of holiness, and we believe the few found what they sought.

We were limited to two weeks that Bro. Moore, by request from Bishop Ainsworth, might return to Texas to address two of the Texas conferences. After our meeting in Pensacola, Fla., we will attend the South Georgia Conference, from which Bro. Moore will proceed to Texas to assume his pastorate about the first of December.

JAMES V. REID.

A Busy and Glorious Season.

Upon arriving home from Des Arc, Mo., where we had been attending school, we received an urgent letter from Rev. A. M. Stickney, of Grand Tower, Ill., wanting a meeting before his members left for summer vacation. We had only three weeks for rest and preparation for our summer campaign, which was already slated, which we decided to spend with him. God gave us a gracious meeting with numbers saved and sanctified; finished paying the debt on the church property, resulting in the dedication of the parsonage and church.

We then went to Wilmore, Ky., to the Holiness Convention and Commencement. One could get grace, glory and power to run well on until another convention.

The battle at Leasburg, Mo., was a fight indeed, but the faithful pastor and some anxious members stood by us and the effort was not a defeat by any means.

We went from here to Fairview Church, near Cuba, Mo., to begin a revival with a hungry people who filled the altar many times, and many found the Lord in pardon and purity. A commendable thing in them, all but one who was directly blessed united with the church.

We had a very pleasant work with the dear people at Bourbon, Mo., with God's blessings and favor on each service. Long live Rev. J. G. Craig, pastor, and his faithful wife. We are going back to assist him in his meetings this conference year.

Our next was a trip to the sunny Southland, to unite our labors with the hospitable people of Medina, Tenn. We had the splendid help of the Medina Quartet, which will be a blessing to any religious service. The people are generous, industrious, and a church-going people. Such inspiring crowds were an incentive to the preacher.

We launched our next drive for souls, at Wolf Lake, Ill., located in the fertile Mississippi Valley, thickly settled with thriving people, who showed us no little kindness. God rewarded the work with souls in the fountain and blessing on the church.

God graciously blessed us with the privilege of attending the Illinois Conference, of M. E. C., S., at Odin, Ill. The business sessions under Bishop Denny were flavored with excellent advice. Those wonderful, lifting sermons by Rev. H. C. Morrison, D. D., gave the assurance of heaven to the saints, and certainly created a desire in others to be saints. May his days be many and fruitful.

From there we went to St. Louis, where we spent a few days in a revival that was being honored with some remarkable conversions. The new Missionary Training School was getting ready to open and quite a few of their teachers and workers were already there working.

We went to East Prairie, Mo., for a visit with our home folks, and to take my sister to Asbury College. Upon reaching Wilmore we found the fire falling and souls praying through. Never saw a better prospect for a school, one that God can honor.

Have just closed a meeting at Waverly, Ill., Rev. J. E. Garrett, pastor. His flock had had some discouraging things, but God gave the victory and some twenty or twenty-one prayed through. The church was revived, and harmony seemed to prevail. We are now at a country church called Barr, near Palmyra, Ill., with the same pastor. Have declared war on sin and the battle is raging. Pray for us. BLANCHE ALLBRIGHT.

Rejoice Evermore.

Rev. Hilary S. Westbrook.

There is no joy outside of a real experience. In order to rejoice evermore, the soul must be filled with the majestic Spirit. Jesus said, "My Father and I will come and make our abode with you." How? In the person of the Holy Spirit. What a blessed truth!

With this fountainhead of joy there is no obstruction that can stop its constant flow. In the midst of trials and tribulation there is joy; even in the dark valley and shadow of death, there is joy; in the face of disappointments there is joy. When our friends forsake us and our enemies triumph over us, let us remember that in gaining and losing there is joy, just the same.

The joy of the world is too often turned into sadness and heartache. In the midst of such joy we find ourselves in sorrow, cast down and discouraged; but with the Spirit-filled saint it is altogether different. God gently speaks, saying, "All things work together for good to them that love God"—not some things, but *all* things. This is a sweet message on which the soul that is filled with love divine can rest contentedly. It enables us to see in all the disappointments of life only God's opportunities. God is ruling in the universe of His saints, and says, "I will never leave thee nor forsake thee." Again, He says, "Be careful for nothing, but in everything by prayer and supplication make your requests known to God." Paul, after years of the most heartless persecution against him, said "I count it all joy." It is a true saying, if we obtain a great experience in life's pilgrim way, we shall have constant joy in this hurly-burly age that nothing can destroy. Glory be to His name forever!

We are glad, indeed, that we can say, with the poet:

"I've found a joy in sorrow,
A secret balm for pain,
A beautiful tomorrow
Of sunshine after rain.
I've found a branch of healing
Near every bitter spring,
A whispered promise stealing
O'er every broken string."

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(Continued from page 1)

est revivals in the history of the world. The people are hungry. They have been running to tables covered with empty dishes, or with the mere fixings and froth of false teaching. Slav the fattened calf of a full salvation, and ring the old Methodist bell of complete redemption, here and now, by simple faith in a crucified, risen and interceding Lord Jesus and the people will come, the divine fire will fall, the revival will break out, the multitudes will flock to the altars of prayer, the saved will go forth with glad and holy testimony to the saving power of Jesus.

False teachers will be put to silence, the movie show will be set aside, the Church will be crowded with eager multitudes, the sob of the penitent will be heard, mingled with the shouts of victory, and a revival will spread throughout the land. It will bring peace, love, and fellowship, and once again these United States will be restored to faith in God, to brotherly communion among men, and to the blessed hope of heaven and immortal life. A revival is what this country needs, and the same teaching and earnest preaching of the great fundamental truths of salvation which brought a revival in the days of the Wesleys will bring it again. Shall we sit still as ministers and lay people, or shall we arise and kindle the fires of revival throughout the nation? If we do sit still dearth will fall upon the Church, the people will be lost by countless thousands and we shall go to the judgment bar with the blood of multitudes upon our skirts. There must be resolute action, earnest praying, fearless protesting against false teaching and worldliness, and a mighty effort for a great revival of religion, or we shall stand condemned at the judgment bar of God.

(Continued.)

Gospel Arrows.

Play at any other game you like, but stop playing at religion.

I defy you to exaggerate the saving, cleansing power of Jesus Christ.

The Bible took men's diseases and put on them a religious meaning.

Are you under the devil's delusion that you can be better to yourselves than God would be?

Christianity without Christ is a mere Sunday club, a toy to the devil and a disgust to God.—John McNeill.

Revivals At Wilmore



We opened a series of meetings in the College Chapel at the very beginning of the school. By the time the classes were arranged, and we were ready for school work, quite a number of our new students had been converted or sanctified.

I preached to them about ten days, and then being compelled to leave, Dr. Paul took up the work and it went forward without a break. Not less than a hundred students were either converted or sanctified, and we were all refreshed in our spiritual lives and girded up for the coming college year.

The meetings had made such headway, and there was such a spirit of prayer in the community that our pastor, Bro. Maxwell, who had stood by us faithfully in the college meeting, determined to go forward with the revival. He telegraphed for Rev. Chas. Weigle, one of our very best evangelists, who provisionally had an open date. He came on to Wilmore and the meetings which had been going on two weeks were transferred to the Methodist Church. Bro. Weigle's preaching was truly with demonstration and power. As the school people were a little fagged, the meeting took hold of the Church and community while the students were resting up for a few nights, and a work was accomplished in the community apart from the College of greater depth and wider influence than any meeting held in the Methodist Church of this place for many years.

The Church, the community, and the school were greatly pleased with Bro. Weigle's work. He preached the truth with startling plainness, but with a kindness that won the people. Conviction was deep, regenerations were clear, sanctifications were powerful. Much of the work was within the Church, but quite a number were saved on the outside. Up to date there has been some fifty-odd additions, and we judge that the school and church have not been in better condition in many years.

We must not fail to mention that back of the meetings in the school and the church which have proven such a blessing to the community, there was a series of prayer meetings that prepared the way for this gracious work of grace. A group of the holiness people in Wilmore, after the close of the Bible Conference, which seems not to have resulted in definite sanctifications or conversions, met night after night and cried to God for a great revival. This was kept up for about four weeks, and the Lord answered those faithful people and prepared the way for the revival in the school and in the community.

We wish to suggest to the Lord's sanctified people, in any community, that they get together and give themselves to prayer. God answers prayer, and if the people hold on to Him He will reveal His power in saving souls. The trouble with us is, we get discouraged and often quit praying before the answer comes. These faithful souls prayed night after night for four or five weeks, and did not stop their prayer meeting until the revival meeting commenced at the College.

The meeting under Bro. Weigle's ministry, among many other good results, added quite a list of faithful young people to our Volunteer Band, and to the number of those called to preach. Bro. Weigle is a very busy man, has far more calls for meetings than he can answer, but I can but wish that the brethren in the Kentucky Conference would secure his assistance. He is a very attractive preacher, a man of fine personality, a mighty preacher of the Word. He attracts the people and wins them to Christ. He draws the unconverted. He makes men

think. He impresses the people with his earnestness. He has unusual ability in presenting the great saving gospel of our Lord. He is loyal to the pastor, he is true to the Church; he has a way of breaking up the fallow ground and rebuking sin, which convinces and convicts without offending or driving the people away. Bro. Weigle in our Conference for a year would mean the conversion and sanctification of hundreds, perhaps thousands of souls, and many additions to our Church, and young candidates for the ministry and mission field. The field is white to the harvest, and we ought to secure such men and gather in the multitudes for Christ.

H. C. MORRISON.

P. S.—It is generally agreed that we have the very best student body here at Asbury College in the history of this school. A very large number are preparing for the ministry and many for the mission field. We ask for the earnest prayers of our people everywhere.

A Note of Thanks.

We most heartily thank the friends of THE PENTECOSTAL HERALD for their faithful helpfulness in circulating the paper. The names of new subscribers have been pouring in constantly by the thousand. Those in charge of the subscription list have been compelled to sit up until late at night enrolling the names of new subscribers. We are rapidly approaching the fifty thousand mark; we shall not be satisfied until we have on our last fifty thousand subscribers. We now have the names of enough preachers to make thirty good sized annual conferences, and new lists of names are coming daily. We are planning to make THE PENTECOSTAL HERALD a better and more interesting paper for the year 1921 than ever before in its history. We earnestly appeal to the lovers of the Bible, the evangelical faith, and the salvation of souls, who are in sympathy with the war we are waging against destructive criticism, the bringing of all kinds of shows and entertainments into the Church, and our advocacy of Christian holiness, to help us circulate this paper among the people. The price of paper is so high, in fact, all the materials that go into the making of a paper are so very expensive, that we shall have to have the sympathy and help of our friends in order to constantly increase the circulation and keep up the good work. Let five thousand devout men and women who love THE HERALD, send us a new yearly subscriber within the next ten days.

H. C. M.

Changing the Name of the Church.

Bishop DuBose writes an excellent and suggestive article on the subject of changing the name of the M. E. Church, South. The Church is no longer local and should not have attached to it a name that hinders its growth and progress in every part of the United States and the wide world.

The M. E. Church, South, is not a sectional organization. It is a true branch of the Church of our Lord Jesus Christ and offers to serve Him in seeking the salvation of souls in any and all parts of the world where it can be used for His glory. The next General Conference should drop the word South, loose the Church and let it go with its message of evangelical salvation to all the world.

If any of the brethren object to a change of name and the dropping of the sectional word, let them be transferred to the Illinois Conference, out on the Pacific coast, or up in the northwestern states for a few years of service, and they will be friendly to a change of name. This does not mean that southern people will love the South any less, that her history, her sentiments, and her aspirations are any less valued by her splendid people; but it does mean that the Church once operating entirely in the South has become a world Church and she must not be fettered

and hampered with the word South. The world must be her parish, and she must gird herself for her splendid task and go forth untrammelled, to minister to the needs of men, everywhere.

Don't Wait Too Late!

We are writing to advise our friends who wish a very practical and helpful commentary on the Sunday school lessons for 1921, not to wait too late to order "Arnold's Practical Sunday School Lesson Commentary" at once, as the demand is so great we can hardly supply it. Many have waited until the supply was exhausted and then had to do without; so we are writing this notice that you may order at once and thus be supplied with one of the most helpful commentaries I have ever seen. The fact that the demand for this commentary is so great is sufficient proof of its value. Then the price is within reach of all, only \$1.00 postpaid. If you are going to order, better do it at once, and thus guarantee prompt delivery.

MRS. H. C. MORRISON.

The Gipsy Smith Meetings

BY MRS. H. C. MORRISON.



His great revival campaign with Gipsy Smith as leader, has been going on in the city of Louisville for two weeks with increasing interest. The large tabernacle with a seating capacity of six thousand is filled to overflowing every evening, and many are compelled to attend the overflow meetings held in Broadway Methodist Church just across the street.

Gipsy Smith is not preaching an easy gospel, but hammering on the old truths which are fundamental to vital religion. He has been preaching to church members since the beginning of the meeting, realizing the fact that if the Church gets right sinners will flock to Christ as bees to a full bloom clover field.

The burden of Gipsy's messages is to sever one's self from everything that is sinful, confess to God, and believe on the Lord Jesus Christ for a witness that the work has been accomplished. He raps "society Christians" with great earnestness, denouncing everything in the life of so-called followers of Christ that does not savor of a holy life.

There are two things that make Gipsy Smith a successful preacher: In the first place he knows the Lord—knows the steps that it takes to find Him—and knows how to point others to Him, and realizes the danger men are in who have not forsaken sin and surrendered to Christ for salvation. In the second place, he preaches where men and women live—shows them up in their every day living—and draws the contrast between a professing Christian and one who is genuinely born of the Spirit.

One does not become wearied when he preaches because he keeps them so interested by hammering on the things which we are in the habit of doing, and the neglecting of the duties which we as Christians are supposed to perform, that you are made to feel your following of the Master has been "afar off," and that you must humble yourself under the mighty band of God that He may lift you up in due time.

Many are pressing their way through the throng to take the Gipsy's hand as an evidence that they are tired of sin and want to find Jesus as their pardoning Savior. The inquiry room is used to good advantage, for Christian workers retire to advise and pray with those who are sincere and interested enough to seek the place of quiet prayer. In a meeting with the proportions of Gipsy Smith's it would be impossible to get the seekers at an altar in the main auditorium, so an

SIGNS THAT CONFIRM US.

Sociology teaches us that the existence of certain cities is inevitable. The very formation of the earth and its coasts amounts to a decree of nature that the tribes of the earth must concentrate there and the city must be built. Cities arbitrarily determined and laid out have often come to naught.

The natural demand for colleges answers somewhat to the natural demand for cities, except that their geographic location is secondary. Though many colleges exist by the arbitrary decree of some church or state tribunal, they must have a field determined by the cravings of human hearts and the concessions of divine providence; a field that cannot be determined by the surveyor's compass alone, or by the logic of statesmen and sociologists. Otherwise, the school must be kept going by artificial respiration and an extra heavy diet of lucre.

The founders and builders of Asbury College have not professed to be geniuses in the line of college building. But they had eyes to discern God's signal and ears to hear His voice. We could not take the word of those who have wrought for Asbury College as proof that they were in the divine order, were it not confirmed by the outcome, which proves that they wrought in a wisdom greater than their own, and that an unseen power went ahead, closing every open switch and averting every threatening wreck in the critical periods of the school's history. Additional facts, confirming our faith are: The widely-felt need of the College, by a patronage from everywhere, the stream of preachers, missionaries, and Christian workers it is turning out, and the evidence that our friends will furnish of their consecrated means to strengthen and enlarge the school.

JOHN PAUL, Vice Pres.

Wilmore, Ky.

inquiry room is arranged and the seeking ones are instructed how to cast their burdens upon the Lord, being assured that He will forgive and bless.

We believe the city of Louisville is being stirred as never before in its history. Noon-day meetings are held in the center of town, and crowds of people assemble, eager to hear the earnest words of truth as they fall from consecrated lips. As we have watched the people rush into the tabernacle when the doors are opened, we have been impressed with the fact that, after all, the world is hungry to know Jesus. Oh, that the ministry knew how to tell the old old story more effectually, that the unsaved might believe and be saved.

It is true that the world is amusement mad, but if the blessed old gospel could be preached from hearts and lips touched with live coals from off the altar of God, the people would flock to the sanctuary as doves to their windows. There is nothing so attractive as the simple gospel message, and nothing so powerful to arrest and turn men from the road that leads to dark despair, as the gospel that saved our fathers and mothers, and will save all who come unto Jesus with surrendered hearts and trusting souls.

We ask the readers of THE HERALD to keep the revival campaign in Louisville in mind and pray daily that God may graciously manifest Himself among the people. The day of revivals is not passed, but when men can be brought to meet the conditions that are necessary to salvation. God's saving power will be felt as in the days of old, and rejoicing hearts will know of a truth that Jesus Christ hath power on earth to forgive sins.

"THAT THEY MAY BE ONE."

(Continued from page 5)

were all filled with the Holy Spirit." It is noted in second chapter of Acts, that "they were all of one accord."

James and John were not seeking, one a place at the right and the other a place at the left hand, of Christ. Peter was not inquiring, "and what shall this man do?" Thomas was not saying, "Except I put my fingers in His hands, and my hand in His side, I will not believe." All strife, all jealousies, self-

seeking, personal desires, and pride, had been put away. "They were all of one accord."

Surely, nothing could more effectively retard the spread of scriptural holiness—and I am not overlooking the lack of personal desire for it—than the divisions, factions, and lack of harmonious oneness within the ranks of those who profess to have the grace of entire sanctification. And I feel sure that nothing could more deeply grieve the heart of Christ or the Holy Spirit. Surely, this condition should cause all of us deep concern and the most heart-searching prayer, followed by an entire surrender of every personal ambition and desire to Him, that we all may be one. "That the world may know that thou hast sent me" should again be literally fulfilled, even as it was in the days of the Apostles. Our weakness results from our lack of ONENESS. Much of our own strength is wasted in opposing one another, instead of all standing together in opposition to sin. God does not give us the power of the Holy Ghost to enable us to run ahead of others, but that we shall "bear witness." The power of the Holy Spirit does not rest upon us in opposing one another, because our motives are not entirely unselfish. But if we shall become of one accord, the Holy Spirit shall be given.

I do not say, nor do I believe that it is necessary for all holiness people to belong to the same church, the same association, or bear the same name; but in purpose and aim we should be united and work together. Surely, here is no place for rivalries between bands or organizations, striving for the mastery. "For whereas there are strivings among you, are ye not yet carnal?"

I believe that the hour has already struck when the sanctified people of all denominations and associations should pull together as ONE, in an interdenominational, continuous campaign, promoting holiness evangelism in every city, county, and community, throughout the land. There is no way getting away from the fact that a campaign launched on a big scale, with a united people behind it, makes a much stronger appeal to a community than a number of smaller individual campaigns launched by the same people, but in little groups. Nor is this fact to be discounted. It is the size of a "Sunday" campaign that creates so much enthusiasm. Why not take advantage of this fact and push hard for the cause of scriptural holiness? Moreover, the large, united group will be able to secure able help, and more of it, and continue the campaign much longer, and in consequence, get far richer results. But more important than all else, God is pleased with this harmony and gives us the power of the Holy Spirit as His seal of approval.

Then, why not all the holiness groups or bands of a city or county, get together, or even a smaller community, for a real holiness campaign, for not simply ten days, but for a month or more, and secure the strongest evangelists and helpers available, and launch in to thoroughly establish the work of God; and not quit at one attack, but follow up the work with conventions and other campaigns, as conditions demand?

I believe that God wants to lead us in this matter, and that He wants us to use modern methods. Not questionable methods, nor "clap-trap." But we are to work as well as pray. We are to be wise as serpents in angling for men. We must not be content in giving our message to those who voluntarily come, and comfort ourselves in the thought that, "these are they whom God has led." We must go to the masses with the message when they do not come to us for the message. Christ never said, "Preach this gospel to all that come to you, to hear it." Christ said, "Go ye into all the world and preach this gospel to every creature." He said, "Go ye out into the highways and hedges."

WHAT IS THE LAYMEN'S HOLINESS ASSOCIATION?

So many inquiries have been made from interested holiness people as to the meaning, purpose and intent of the Laymen's Holiness Association, that it seems wise to this writer to undertake a publicity campaign to acquaint the holiness people of the United States with the facts concerning this movement.

1. It is a movement to secure the co-operation of all persons interested in holiness to place their money and prayers behind a consecrated evangelist that he may be able to carry an evangelistic campaign for the spread of Wesleyan teaching on holiness of heart to every place that it is possible to reach, within a designated region.

2. This organization plans to place a stipulated salary back of each such evangelist, that he may be able to hold meetings in all the out-of-the-way places, and not be compelled to refuse any place because they do not have enough means to finance it. In this way an intensive cultivation of a given field can be placed in each township of such designated region.

3. All of this effort is carried on interdenominationally. Wherever possible the support of the churches is secured, and all results are left in the hands of such churches. Where there is no church, a holiness prayer band is organized, and a local leader chosen to hold the little company together till some church can care for them, or the evangelist return for further revival work with them.

4. Already this organization is in seven different states. It is no longer an experiment. Having been thoroughly tested out, it is a complete success where a few earnest holiness laymen can be secured to back an earnest evangelist in that region. Every church that is really seeking to assist souls to salvation is benefited by the work of such an organization.

5. In North Dakota, where the plan originated, there are eight such evangelists in the field constantly, moving from village to village, and from city to school-house. Not much victory is secured in some places, but a little is obtained in each campaign. The state is divided into districts and these are placed in charge of an evangelist and his helpers who evangelize within the bounds of that district, seeking as rapidly as possible to place a revival in every community in the district.

6. The work is organized in Minnesota, where some wonderful results have been secured, and many meetings held that have witnessed scenes like those of the Wales revival. In Wisconsin a devoted pair of evangelists are doing pioneer work along this line, in what is probably the hardest state in the union to do evangelistic work in. In Michigan the cause is going with great enthusiasm, and three districts are now fully manned, and revivals are burning in a dozen different directions. In Kansas and Missouri a beginning has been made, and Montana and South Dakota are planning to inaugurate the work there. It will succeed in any field where there can be secured a few devoted laymen who will pledge their tithe and their prayers for the spread of holiness.

7. If the readers of this paper are interested, and desire to begin a blessed work of calling out the "Bride" of Jesus in the waste places of the region around you, then write for additional information to the headquarters office at Jamestown, North Dakota. Address, The Laymen's Holiness Association, Jamestown, N. D.

STOP!

Did you say you were disgusted with religion? What for? Is it because Mr. Hypocrite, who lives next door to you, joined the church and professes to be a Christian, when you know he lives no better than you do?

Well, that is a poor excuse. Why, that man does not know what real religion is because he has not got it. The very fact that he does not live an absolutely honest, clean, holy life is evidence enough in itself that he has never been converted and is not a child of God.

Before a man is saved, "The heart is deceitful above all things, and is desperately wicked" (Jer. 17:9). No matter how much he may profess or what he may pretend to be in the outward appearance, God knows different and generally you know. "If any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new" (2 Cor. 5:17). His heart is no longer full of envy and strife and set on the things of the world, but he has a heart of love for his fellow men, whether they be laborers or capitalists, rich or poor, sinners or saints and his desire is to help them to live a happy life here and prepare for eternity.

Some one says, "Why is it then, if this is true religion, that we go to church so much and the preacher preaches about everything in the world but the Bible and religion, and seems to be so much interested in the social, political, and scientific affairs of the world." My brother, the devil himself is a preacher and, I am sorry to say, has got into a good many of our pulpits of today but the man who has been saved of God, is truly a "new creature," and these attractions are covered up by the gloriousness of real religion. He lives his religion on the street, in the shop, at work, and in the home. He is like the shoemaker who when asked what his business was, said, "Oh, my business is to serve the Lord, but I make shoes to pay my expenses."

A life of clear conscience before God and man is the only really happy life in this world of sin and strife here below and when you and I come up to the judgment bar of God the question will not be, "How did Mr. Hypocrite live?" but, "Is my conscience clear before God and man, and am I right with God?" Praise God, we can be in this place, for Jesus has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls" (Matt. 11, 28:29). Religion is not to blame. Seek and find this rest.

—Rev. L. H. Beckwith.

Fallen Asleep.

LEMASTER.

Jesus came into Mt. Taber S. S. and called from us another flower, Ival Everett, son of A. N. and Mollie Lemasters. He was born Sept. 28, 1908, and departed this life Oct. 3, 1920, age 8 years and 4 days. He only lived a few hours after taking sick with diphtheria. He leaves to mourn his loss a father, mother, one brother and four sisters, playmates and a host of friends. Funeral services conducted by Rev. Geo. W. Thumm; burial in the Reynolds cemetery.

A manly life from us is gone,
A voice is hushed and still,
A place is vacant in our home,
Which never can be filled.
He has gone; yes, gone and left us;
Gone to that eternal home,
Where no sorrow, pain nor sickness
Deaths and heartaches never come.
How he's missed upon the playground
Of the little humble school,
But with angels he is playing,
In the home where God doth rule.

MELTON.

Velva Violet, daughter of S. E. and Ludie Melton, was born April 26, 1915, at Jarrettsford, W. Va., died Oct. 15, 1920, age 5 years, 5 months, and 19 days. She leaves to mourn her loss father and mother, four brothers, three sisters, besides relatives and friends. She was a very sweet little girl; kind and obedient. She was laid to rest in the Jarrett graveyard; funeral services by Rev. C. B. Jackson. Oh, 'twas hard to part with Velva,

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It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's Hawear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair, the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

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'Twas hard to say good-bye,
But we may go and see her
In a home beyond the sky.
We thought we loved our darling,
But Jesus loved her best;
Now with angels she is singing,
And at home with all the blest.
Farewell, Velva, oh, we'll miss you,
While we linger round the home,
But there's others that will greet you
And we'll say, "They will be done."

MORRIS.

James Harry, son of J. H. and Minnie Morris, of Pinchton, W. Va., was born May 29, 1917, departed this life Oct. 23, 1920, age 3 years, 4 months and 26 days. He was a loving child and will be missed very much by his relatives and friends. He leaves to mourn his loss a father, mother and one brother, besides relatives and friends. Funeral services conducted by Rev. C. B. Jackson. We loved our darling baby boy,
But Jesus loved him more;
And playmates gone to heaven,
Welcomed him to the other shore.
We find his little playthings,
And oh, we miss him so;
But then we know it won't be long,
When to heaven we shall go.

BRISCO.

Mrs. Kate Brisco answered the summons to come up higher on Oct. 9. She was a consistent member of the church and had lived a beautiful Christian, being greatly loved by all who knew her. While we mourn her departure, yet we know she is with Jesus, and we shall meet her some sweet day, if we are faithful.
Her pastor, E. A. Deanard.

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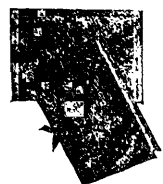
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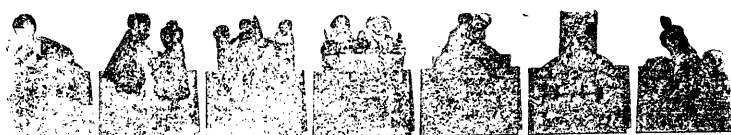
This little book is dedicated to everyone who has known the joy of playing Santa Claus, and has been transcribed for you by Edwin Osgood Grover. A collection of thoughts expressing the true spirit of Christmas.

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A beautiful toast to friendship. The book is artistically designed and is as beautiful as the message it brings.

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The Three Wise Men were not wise enough to find the infant Jesus until they had learned unselfishly to serve their fellowmen. Because of their foolish self-absorption they lost the Guiding Star of Bethlehem.

The world was old and faded and the signs of decrepitude were at hand.... Wickedness wrought despair not in Rome only, but elsewhere.... The old world was dying, and it had no hope to comfort it.

The Three Wise Men—Tharath and his pupils, Magalath and Galgalath—went on their way, following the Great Star night by night.... They did not realize that their quest might become a selfish one.... Often they passed villages where was much misery. But they opened not their hearts to any human cry. They were following the Star—why should they turn aside?

There came the sudden cry of a child out of the solemn darkness of the night. But they only hurried the faster along their way.... Then the great loss befell them. Before their very eyes the Great Star faded and failed.

The Three Wise Men did what unwise men and women often do in the bitterness of sorrow—they shut themselves away from the faces of their fellowmen. The caravan was encamped near a small village, and the people often came with their clamorous needs. But the Magi sat alone and disconsolate in their tents, and gave themselves to mourning. They put their hands to no task; they lifted no human burden.

At length a vision came to one of them, a vision which revealed their folly—their selfishness.

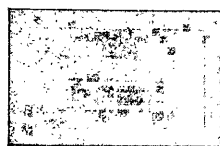
And when they had found themselves once more in the loving service of the poor and the oppressed, they found their Star as well.

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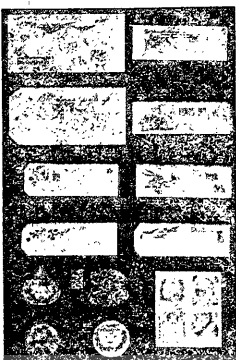
Four designs, Wise Men and Camels Verses in keeping. Size 5 1/4 x 3 1/4. 60 cents per dozen.

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Four fire-place and candle designs with colored borders. Verses in script. Size 4 1/4 x 3 1/4. 60 cents per dozen.

SERIES 622.

Blue bird and fire-place designs in blue and brown. Script text in black. Size 4 1/4 x 3 1/4. 60 cents per dozen.



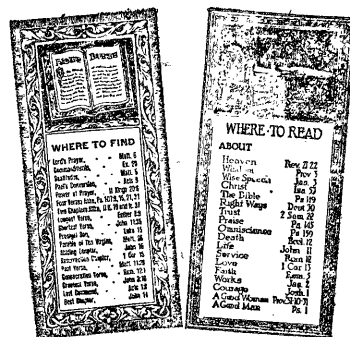
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THE RECALL OF LOVE By Ralph Connor.

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SUNDAY SCHOOL LESSON.

BY JOHN PAUL

IT CAN BE DONE.

Date: November 21, 1920.
Subject: The Twelve Sent Forth.
Lesson: Matthew 10.

Golden Text: "Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:37, 38.

Beginning with the few disciples of John who joined our Lord shortly after his baptism, the number increased until the group of twelve had gradually been secured. At first they were mere disciples, known perhaps previously for their devotion, and wide-awake interest in the kingdom of God, which was then coming to be discussed. It seems that while a group of them, alternating perhaps, were with Him all the time, from the early part of His ministry, few, if any of them, had detached themselves from the ordinary pursuits and occupations of life. It will be recalled that Peter and his associates did not entirely give up their fishing business until the day Christ worked the miracle of the draught of fishes. Still later than this, about the time of the Sermon on the Mount, when various impediments had eventually disappeared, He gave them some form of ordination, and lifted the twelve above the ordinary rank of His followers, calling them apostles. At the time of this lesson our study is well advanced in the third stage of our Lord's ministry, and His apostles have reached a point in their training where He can trust them to form companies of their own, and represent Him. He seems to realize that the close of His ministry is fast approaching, and that the enlargement of ef-

fort is necessary to complete the work which He has in mind to accomplish in the days of "His flesh." Thus He multiplies Himself in others, in an event which is prophetic of the method which the Holy Spirit was to employ through the Church in the evangelization of the world.

Selection of our Field.

The Lord restricted the apostles in this first commission, refusing to let them go into the way of the Gentiles or any city of the Samaritans. The Gentiles and the Samaritans had a place in His plans, as was noticed in our last lesson, where, in commenting upon the faith of the Gentile Centurion, He said, that many should come from the east and west to sit down with the patriarchs. But it is necessary for God to have some consecutiveness in His plans. There was more wisdom than we are able to see in His method of beginning with the Jews. That method finds its analogy today in the fact that a wise missionary enterprise will lay its foundation by doing a strong and thorough work at the home base. In fact, there is no essential difference in the home and foreign field, excepting in the logic of dealing with them. It would be a weakness to pass over the inner circle, or skip the field near at home, and, for the sake of romance or heroism, or any other consideration, undertake to do the distant task first. But in our day the hour has struck for a forward movement in all fields. We do not begin at Jerusalem any more; we give Jerusalem first consideration, but, in the meantime we are beginning and continuing everywhere. Our order now is to disciple all nations; and there should be a movement all along the line.

Free From Entanglements.

Our Lord informs us in His address to His apostles, as they receive their commission, that we should not permit ourselves to be hampered by our earthly human relationships, or our love of this life, when He gives us a work to do. It will be noticed that He does not invite them to try to do the work assigned them, but He tells them to do it. This is the same tone of the great commission which is given to the entire Church in the closing of Matthew's Gospel. They are not to try to make disciples of all nations, but to do it. It is always weakening for the Church to suppose that the Lord has called it merely to make an effort. This debility is illustrated in that circumstance where, just after the transfiguration, our Lord found a group of His disciples trying in vain to cast the devil out of a boy whose father had brought him to them. Their failure brought a rebuke from the Master, and the failure of the Church will always bring rebuke from the Master if she has ears with which to hear that rebuke. This means that while we have recourse to prayer and fasting, and kindred means, failure is unnecessary.

Miss Estell Zimmerman is open for calls to do evangelistic work. She has been in the field for three years preaching full salvation. Address her Allegan, Mich.

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NOTICE!

Anyone who has the issue of Sept. 1, 1920, containing the obituary of W. A. Vise, please to mail copy to W. L. Selby, Creston, Iowa.

Mrs. H. C. Morrison.

NOTICE!

After seven years of inactivity in the evangelistic field on account of a nervous breakdown, I am trying to swing back into the work, and hereby solicit the prayers and co-operation of pastors and churches who are in line with Bible holiness. Will go anywhere God opens the way, and serve pastor and church to the best of my ability. Anyone needing revival help, please correspond with me, and arrangements can be made for meetings.

Yours and His,
G. C. Middleton,
1058 South 5th St., Frankfort, Ind.

OPEN DATES.

On account of unexpected cancellation of some dates we have a couple of open dates in November and December. Any person wishing our services please write at once as our dates are fast filling. Nov. 7-21 is cancelled.

Rev. C. A. Dougherty and Wife,
Singing Evangelists, 1810 Young St.,
Cincinnati, Ohio.

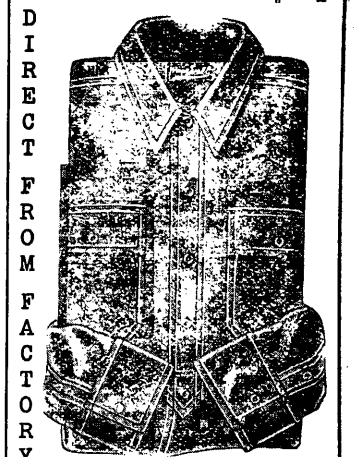
REV. GEO. P. KULP COMING TO LINCOLN, NEB.

One of the biggest treats the people of Nebraska have had in a long time is the coming of Geo. P. Kulp to Lincoln, Neb. Brother Kulp is one of the greatest preachers in the world, and it was necessary for Brother Kulp to cancel a date in order to come. He will begin meetings Sunday afternoon, Dec. 5th, and hold over the 19th at the big new Beulah Mission building, 136 North 19th St. Plan to come.

CORRECTION.

I call attention to these corrections for the sake of the folks at Oquawka, Ill., though I am no longer pastor there. Dr. Ridout in his "Chronicles of an Evangelist," in yours of the 13th inst., locates that city in the Southern but it is in the Central Illinois Conference. May I further say that Dr. Ridout is peculiarly adapted to the hard task of going into Methodist churches unacquainted with the deeper works of grace and instructing and creating a desire for heart holiness. An evidence of this is in that Oquawka church, where two prayer meetings per week flourish in attendance and appeal for greater victories, and previously it was hard to get one a week attended. May this become realized by other pastors needing such service. Dwight K. Sailor, Pastor, Biggsville, Ill.

2 FLANNEL SHIRTS \$3.69



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EVANGELISTIC NOTES.

Rev. R. E. Coleman: "We are in one of the greatest revivals of our life at Berry, Ky. The tide is running high and souls are being saved and sanctified in every service. The power is on the people like that at the Cane Ridge meeting in Bourbon county, and during the days of Wesley and Peter Cartwright. We do not know where it will end, but we trust it will run into that great revival we have long been praying for in old Kentucky. My permanent address is 512 W. Southern Ave., Latonia, Ky."

C. A. Bielheimer: "A revival will be held in the Marion College Chapel beginning Nov. 7. Rev. Fred De Weerd will come Nov. 14 and continue over the 27th. We solicit the prayers of God's people for the outpouring of the Spirit."

Rev. W. G. Bennett will begin a meeting in Beverton, Ore., Oct. 24th, and will continue until Nov. 7.

Ural and Alma Hollenback: "Just closed a meeting in the Nazarene Church in Kenesaw, Neb. While it was an aristocratic place, we had a number of seekers and nine were taken into the church. Rev. R. L. Major is the pastor and stands for holiness."

Rev. Ollie J. Smith: "We are moving along fine on the Brazil circuit, near Trenton, Tenn. Interest is growing. We had a good revival and also assisted in others away from home. Pray for me."

Rev. Aura Smith: "The Lord is giving us the victory at Gem, Kan. Souls are being saved and sanctified right along. We are expecting victory. Pastor is standing royally by the truth. We have so arranged our matters at home that wife can accompany me this winter and help push the battle in song and work."

Rev. U. E. Harding: "We have just opened a revival campaign in Walla Walla, Wash., with Cornelius and Campbell, young men singers and musicians from the east, assisting the pastor. We most earnestly solicit the prayers of God's people for an awakening in this city. When you read this pray for us."

Mabel S. Stept: "A very successful revival was held Oct. 9-30 inclusive, at the Lockland Gospel Tabernacle, Lockland, Ohio. Seventeen sought and found salvation from sin. The Holy Spirit was in charge, assisted by the pastor, Rev. C. E. Hardy and his co-laborers. This was the most successful of any previous revival, for which God is getting all the glory."

THE JUDGMENT DAY.

Lo, when the clouds have scattered
Before the breaking day,
And Christ with saints, ten thousand,
Shall come in glad array,
With trumpet and with singing
We'll shout the jubilee
And all the hosts of darkness
Before His face shall flee.

The saints that here remaineth
Shall meet Him in the air.
Our raiment shall be spotless
For righteousness we'll wear.

The rocks shall shout His praises
The cedars too shall sing;
And every tongue shall own Him
The now triumphant King.

And when the books are opened
And all the names are read
And all the tribes are numbered,
The living and the dead,
The earth shall rock in wonder
The haughty, prostrate fall
Each knee shall bend before Him
And own Him Lord of all.

The lost shall seek an hiding place
All mercy will be past
And justice will supremely reign
And judgments mete at last.
Oh, sinner flee this sentence
Go wash in Siloam's Pool,
For Christ will cleanse the leper
And grant with Him to rule.

Sarah McMurray.

I KNOW THY SORROW CHILD.

I know thy sorrow, child; I know it well,
Thou needst not try with broken voice to tell.
Just let me lay thy head here on my breast
And find here sweetest comfort; perfect rest!
Thou needst not bear the burden, child, thyself;
I yearn to take it all upon myself!
Then trust it all to me today—tomorrow:
Yes, e'en forever; for I know thy sorrow.

Long years ago I planned it all for thee;
Prepared it that thou mightst find need of me.
Without it, child, thou wouldst not come to find
This place of comfort in this love of mine.
Hadst thou no cross like this for me to bear,
Thou wouldst not feel the need of my strong care,
But in thy weakness thou didst come to me,
And through this plan I have won thee.

I know thy sorrow and I love the more,
Because for such as thee I came and bore
The wrong, the shame, the pain of Calvary,
That I might comfort give to such as thee.
So resting here, my child, thy hand in mine,
Thy sorrow to my care today resign.
Dread not that some new care will come tomorrow.
What does it matter—I know all thy sorrow.

And I will gladly take it all for thee
If only thou wilt trust it all to me.
Thou needst not stir, but in my love lie still
And learn the sweetness of thy Father's will—
That will has only planned for the best;
So knowing this lie still and sweetly rest.
Trust me. The future shall not bring to thee
But that will bring thee closer still to me.

—Selected.

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Mrs. O. Swanson: "Please to pray that I may be healed of brights disease."

W. C. Thomas, of Walnut Grove, Ark., desires prayer that he may be restored to the experience of full salvation.

An orphan girl who believes in divine healing requests prayer for healing of a nervous trouble.

Mrs. Reed solicits the prayers of The Herald readers for her recovery.

Sherman Caldwell asks to be remembered in prayer.

Prayer is requested for a baby that it may be healed of stomach trouble.

The suggestion is made that Watch-night services be held in as many churches as possible and prayer be made for a nation-wide revival.

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MAKE USE OF OUR TIME.

The world is O, so full of sin,
Although God dwells in some,
And thank Him for this few
That have left the world of fun.
We can't find rest at the dance hall
Nor peace can we find at the show,
But the rest and peace that God can
give
The world may never know.
They will sometime laugh at us
And think it very, very queer,
But Oh, the time is coming,
When Jesus will be more near.
And the poor sinner, Oh, then,
Though now what you please you
may say
But Oh, think of what is coming,
In that great Judgment Day.
You will then wish many times,
For that chance you have today,
And say you would come if you could,
Then it is too late, I say.
So let's make use of our time
For it doesn't last always, they
say,
It will never pay to put it off
For too late in that Judgment Day.
Agness Moss.

Dear Aunt Bettie: How are you and the cousins? If you will move over or some one will show me a vacant seat, I will sit and chat with you a few moments. How many boys and girls like farm life. I answer in the negative. How many of the cousins like music? I do. We have a phonograph and want to get a piano as soon as possible. I am going to give you a problem. My little sister's name begins with F, and has 7 letters in it. The cousin who is the first one to guess it, I will send her photograph. She is 5 years old. I am in the seventh grade at school. My teacher's name is Frank Wilson. I have one cousin who was in the World War "over there" but escaped its many dangers. Aunt Bettie, will you please make Mr. W. B. go off some place when this reaches there. If any of the cousins wish to correspond with me my address is: Rusn Springs, Okla. Lorene Kelly.

Dear Aunt Bettie: May a little blue-eyes kindergarten girl come in for a while? I hope to learn lots, and maybe some day I can go to Asbury College. Aunt Mattie takes the Herald and she reads the letters to me. She met you and Dr. Morrison at Indian Spring camp meeting last year and just loves you both. She couldn't go this year as she was in the hospital a long time. I have a sweet little sister named Nettie. My little brother, Harry Thomas is in Heaven. Love to Aunt Bettie. Katie Pardue.

TREMENDOUS VALUE FOR 10c.

Washington, D. C., Special.—In order to let people, all over the country see for themselves how valuable the Pathfinder can be to them, the editor of that old-established national weekly offers to send his paper on trial 3 weeks for only 10 cents. The 10c does not begin to pay the cost but the editor says he is glad to invest in new friends. The Pathfinder has been going for 27 years. One family in every 70 in the entire United States now take it. Thousands more would take it if they realized what they are missing. The proof of the pudding is in the eating. Only a dime sent to the Pathfinder, 43 Langdon Station, Washington, D. C., will keep your whole family informed, entertained, helped and inspired. No matter what other papers and magazines you may take, you will find the Pathfinder worth many times its cost.

Dear Aunt Bettie: Will you let a little Tennessee boy join your happy band? We take The Herald. I like it fine. I go to Sunday School. I go to school every day. I am twelve years old. My birthday is April 2. My address is Mc Kinnon, Tenn. Hope to see this in print. Good by. Henry Martin.

Dear Aunt Bettie: Will you let a happy Texas girl join your happy band? I will be very glad indeed if you will. I have gray eyes, and fair complexion, brown hair, and weigh 142, am 5 feet, 5 inches in height. Leon Starr, you wrote a splendid letter. Write, again and give us your address. I think I know your father and mother. I have just been reading the Boys and Girls' page and I sure like it fine. Awake, Texas girls and boys and let us hear from you. My grandfather sent me The Herald and sure was proud of it. I am a Christian and go to Sunday school every Sunday I can. We had our meeting the first of August. If any of the cousins want to write to me my address is Canthotne, Tex., Route 2. Love to all. Grace Viola Jones.

Dear Aunt Bettie: I am a little girl 9 years old, have dark complexion, black hair and black eyes. I have two sisters. My oldest sister is in the fifth grade and one is in the first. The least one has got fair complexion. Both of them have light brown hair; one has blue eyes and one brown. My mother and father both belong to the church. My mother has belonged to it for a long time and my father joined awhile back, and the pastor was pleased. Verla Helms.

Dear Aunt Bettie: I am a little girl of light complexion, sandy hair, and blue eyes. We're taking your paper now. I'm going to school and in the higher fifth grade. Mama and papa are both Methodists. Papa joined the church last summer. My Mama has been a Christian for a long time. I have two more sisters, one nine the other seven. Your friend. Ella Mae Helms.

Dear Aunt Bettie: Can you make room for a little Arkansas girl? My sister takes The Herald and I have never written, so I thought I would drop in for a little chat. I have brown eyes, light complexion and black hair. My age is between 10 and 13. I go to Sunday School ever Sunday. My address is King, Ark. Thelma Anderson.

Dear Aunt Bettie: I have been reading The Pentecostal Herald and I enjoy reading the letters first. I am a little girl nine years old. I go to school and am in the fifth grade. I go to Sunday school every Sunday. I have been going to the big meetings and I enjoyed them fine. Some of you little girls write to me. I will answer them all. I guess I had better close before my letter is too long. Pearl Cook.

Dear Aunt Bettie: This is my first letter to The Herald. I like to read the Boys and Girls' Page. I live on a farm. I have dark hair, and dark eyes, medium dark complexion. I have one sister living and one dead. Three brothers living and one dead. I belong to the Methodist church. I was received into the church Oct. 26, 1919. I go to Sunday school every Sunday. My age is between 10 and 14. I am in the fifth grade at school. My address is Flintstone, Ind. Route 2, Box 59. Amanda Gross.

Dear Aunt Bettie: As I have not written for a long time I thought I would write. My cousin is writing to The Herald; she has never written before. This is my fifth letter. I am five feet tall. Marion Newson. I guess your age to be 16. If I am right send me a letter. Waughnetta Settle.

Dear Aunt Bettie: I have been reading The Herald and I enjoy reading the Boys and Girls' Page. My grandfather takes The Herald. I am nine years old. I go to school and am in the third grade. I go to Sunday school every Sunday. I have been going to the big meetings. This is my first letter. I hope to see it in print. I guess I had better close. Alice Heathcatt.

Dear Aunt Bettie: I will write a letter to tell you and the cousins I am saved and sanctified. God called me to preach May 1919. I am going to finish the seventh and eight grades by taking them both this year, then go to college. I live 3 miles south of Arkansas City Kan. Someone sends The Herald to me. Who has my birthday, April 29? Whoever has it write to me. I have dark brown curly hair and brown eyes. Leon Starr, I think you wrote a fine letter. I hope to see my letter in print. I always read the Boys and Girls' Page first. If any of the cousins wish to write to me my address is Arkansas City, Kansas, R. F. D. 2, box 82. May God bless you all. What song do you like best? I like, "I am glad I can say I am one of them." Your loving Niece, Mary Martha Hurst.

Dear Aunt Bettie: Will you let a little Alabama girl join your happy band? I am 11 years old. I study the 6th grade. I have light hair, gray eyes, fair complexion, am four feet, six inches tall. I go to school every day I can. I go to Green Hill Sunday school. My father takes The Herald and I like it fine. My father and mother belong to the M. E. church. Have any cousins my birthday, Feb. 7? Wake up Ala. boys and girls. My address is Rockford, Ala. R.1, Box 66. Minta Hatchett.

Dear Aunt Bettie: This is my first time to write to The Herald. We do not take The Herald but one of my cousins told me about it. I live in West Virginia. I have brown hair. I am five feet tall. I go to school and I am in the sixth grade. I would be glad to correspond with any of the cousins. My address is Dempsey, W. Va. Rosa Viola Cottle.

Dear Aunt Bettie: Will you let a little North Carolina girl join your happy band of boys and girls? I have light hair, light complexion and am about four feet tall. I am in the 7th grade at school. We live in a six-room house. My father is a Methodist preacher. I go to Sunday school every Sunday and preaching when there is any. I joined the church the last meeting we had and I hope that all the cousins who have not joined will give their hearts to God soon. I have three sisters and one brother. My brother is in the navy. How many of the boys and girls love to plant flowers and see them grow? "I do for one." Who has my birthday, June 14? The one that guesses my age I will send them a card. Fannie Moore Hocutt.

Dear Aunt Bettie: Doubtless you will be surprised to hear from a "North Carolina girl," but I had been reading The Herald and wanted to write a letter to the Cousins' Page. I sure do enjoy reading the page so much. We take The Herald and we all like it very much. Guess all the cousins are going to school now. I'm taking the third year high school. I sure do like my work. I have a splendid teacher. Who has my birthday, May 15? I live on a farm of 480 acres. I live in the country; the scenery is beautiful. Should any of the cousins like to write me, address me, Stratford N. C. Love to Aunt Bettie and cousins. Lizzie Lee Osborne.

Dear Aunt Bettie: This is the second time mother has received the Pentecostal Herald. I find the Boys and Girls' Page very interesting. I am eleven years old and in the high sixth at school. Would you please let me become a cousin too? I think it would be great fun to become one of the bunch of happy boys and girls. I will write the next month. Elizabeth Sigler.

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Dear Aunt Bettie: Would you let a N. C. girl join your happy band? The Herald was given me by one of my friends. I enjoyed reading the Cousins' Page so much. I live in the country on a farm of 508 acres. I am going to school and like my work just fine. I am taking the second year of high school. My age is between 13 and 16. The one that guesses my age I will send a card. I go to Church every Sunday morning and to Sunday School in the afternoon. Would be glad to hear from any of the cousins. Annie Gambill.

Dear Aunt Bettie: After reading the cousins' letters I thought I would see if you would admit a Va. girl into your band. I'm between 13 and 17 years of age and am in 7th grade at school. I have black eyes and hair and dark complexion. I have one sister, age 9, and one brother living, age 18, and one brother dead. My father and mother are both living. I hope to see this in print. If the cousins wish to write me I will appreciate and answer all letters received. My address is, Trula Pinalon, Elk Creek, Va.

Dear Aunt Bettie: For some time I have been thinking I would write you. I am a young girl and am living in sin. When only a child I joined the church and lived a sweet christian life for about four years. Through influence of others and trouble I have wandered away from God. It seems

the longer I live this way, the harder my heart gets. No one but a sinner knows what an awful life it is. I have no encouragement hardly, as every one seems to want to send me down farther. I have my whole life before me, and hate to think living it all out in sin and then miss Heaven, which means all. I read and study my Bible every day, but still, I'm not saved in Jesus. Do you think God will forgive me, and take me into His fold again? I will ask all the cousins and Aunt Bettie to pray for me, that I may return to God, whom I have forsaken, and that He will forgive me, and accept me, as His child again. Remember me as,

"Discouraged Blue Eyes."
My Dear: Jesus says, "If we confess our sins He is faithful and just to forgive us our sins." If you really forsake and confess your sins, you may be sure He forgives you. It is the Devil who makes you doubt the promises of the Lord. Believe with all of your heart, and the joy will come. Aunt Bettie.

Dear Aunt Bettie: Will you please let a Methodist girl join your happy band? This is my first letter to The Herald. I have read a lot of letters in The Herald and like to read them very much. I am the oldest in our family. I have four sisters and two brothers. My dear mother died last February the 20th. My father is a Methodist preacher. I go to church and Sunday school every Sunday when I get a chance; my sisters and brothers do also. My sister Evelyn has written a letter to you also. I am going to move to Warren. I am 11 years old have light green eyes and light brown hair. My birthday is Feb. 10. I was born 1909. I will close hoping to see this in print. I hope that the cousins are Christians. Tell the cousins for me that my father told me the 14th chapter in St. John was a good chapter to read. Please tell some of the cousins to write to me. My address is Warren, Minn.

Julia Haugland.

Dear Aunt Bettie: My mother takes The Herald, and I like to read the Boys and Girls' Page. I will be 8 July 13. I live in Kentucky. This is my first letter to The Herald. I am in the third reader. I have fair complexion, light blue eyes. Good by. Nellie Mae Taylor.

Dear Aunt Bettie: Will you please let a little Tennessee girl join your happy? I will promise not to stay long. Mother takes The Herald and I sure do enjoy reading the Children's Page. I sure do like to go to big meetings. I belong to the Methodist Church. I have brown hair, brown eyes, dark complexion, and 5 feet, 2 inches tall. Who has my birthday, April 20? Love to Aunt Bettie and cousins. Jewel Gilland.

EVANGELISTS' SLATES

G. W. BIDOUT'S SLATE.
Philadelphia Convention, Nov. 6-14.
Mile, Maine, Nov. 17-Dec. 5.
Clarksburg, Mich., Dec. 8-22.

H. E. COPELAND'S SLATE.
Nortonville, Kan., Oct. 29-Nov. 21.
Des Moines, Ia., open, Nov. 21-Dec. 19.
Hancock, Ia., Nov. 28-Dec. 19.
Minneapolis, Minn., Jan. 2-23.
Humboldt, Ia., Jan. 30-Feb. 20.
Leroy, Ia., Feb. 21-27.
Home address, 739 Twentieth St., Des Moines, Iowa.

CHARLIE TILMAN'S SLATE.
Andalusia, Ala., Oct. 31-Nov. 13.
Carrabelle, Fla., Nov. 21-Dec. 3.
Home address, Tilman's Crossing, At-lanta, Ga.

BLANCHE SHEPARD'S SLATE.
Fairgrove, Mich., Oct. 31-Nov. 21.

HARRY MORROW'S SLATE.
Michey, N. D., Nov. 7-21.
Glover, N. D., Nov. 24-Dec. 12.
Permanent address, 1754 Washington Blvd., Chicago, Ill.

GUY WILSON'S SLATE.
Sebring, Ohio, First M. E. Church, Nov. 7-Dec. 5.
Whitefield, N. H., First M. E. Church, Dec. 7-22.
Carbondale, Pa., First M. E. Church, Jan. 2-22.

FRED ST. CLAIR'S SLATE.
Pavo, Ga., Oct. 3-Dec. 3.

E. G. CONNER'S SLATE.
Great Bend, Kan., Nov. 7-Dec. 5.
Exeter, Neb., Dec. 6-26.

E. J. MOFFITT'S SLATE.
Hurlock, Md., Nov. 14-28.
Deltaville, Va., Dec. 1-19.

SLATE OF NATIONAL CONVENTION PARTY.

Rev. Thos. C. Henderson, Rev. A. P. Gentry, Rev. Wm. H. Huff, Mr. and Mrs. Kenneth Wells.
Cambridge, Mass., Nov. 9-13.
Providence, R. I., Nov. 16-21.
Perkasie, Pa., Nov. 23-28.
Collingswood, N. J., Nov. 30-Dec. 5.

R. E. COLEMAN'S SLATE.
One open date in November.
Permanent address, 512 W. Southern Ave., Latonia, Ky.

CHAS. C. CONLEY'S SLATE.
Marion, Ohio, Nov. 6-22.
Home address, 728 College Ave., Columbus, Ohio.

W. A. ASHLEY'S SLATE.
Newman, N. Y., care Rev. Ellis T. Boxwell, Nov. 13-28.
Allentown, Pa., care Rev. Floyd Baker, New Street, Dec. 1-12.
Home address, Easton, Md.

SLATE OF L. J. MILLER AND CHARLES E. LONEY.
Church and Cleveland Bible Institute.
Mansfield, O., Oct. 31-Nov. 21.
Edgley, N. D., Nov. 23-Dec. 19.

SLATE OF F. F. FREES.
East Palestine, O., Nov. 11-28.
Akron, O., Dec. 1-12.
Williamsport, Pa., Feb. 27-Mar. 7.
Permanent address, Upland, Ind.

C. O. RINGSBARGER'S SLATE.
Kansas City, Mo., Nov. 14-Dec. 4.
Home address, New Albany, Ind.

SLATE OF FRANK AND MARIE WATKIN.

East Palestine, O., Nov. 11-28. (602 Park Ave.)
Akron, O., Dec. 1-12. (77 E. York St.)
Bethesda, Ohio, Jan. 2-23.
Williamsport, Pa., Feb. 27-Mar. 7.
Permanent address, Bethesda, Ohio.

SLATE OF MACKBY SISTERS.
Erie, Pa., (2816 Wayne St.) Nov. 23-Dec. 12.
Home address, New Cumberland, W. Va.

C. M. DUNAWAY'S SLATE.
Cotondale, Fla., First Methodist Church, Oct. 31-Nov. 14.
Home address, 428 S. Chandler St., Decatur, Ga.

E. M. CORNELIUS' SLATE.
Walla Walla, Wash., Oct. 24-Nov. 14.
Emmighaus, Ill., Nov. 14-28.
Permanent address, 3103 Belmont Ave., St. Louis, Mo.

FRED DEWEED'S SLATE.
Marion, Ind., Nov. 14-28.
Hammond, Minn., Dec. 5-19.
Wilkesburg, Pa., (Convention) Dec. 24-Jan. 2.
McKeesport, Pa., Jan. 3-16.
Home address, Fairmount, Ind.

JOSEPH OWEN'S SLATE.
Detroit, Mich., 2147 East Grand Blvd., Oct. 31-Nov. 20.

BLANCHE ALLBRIGHT'S SLATE.
Stonefort, Ill., Nov. 2-23.
Salem, Ill., Nov. 29-Dec. 14.
Xenia, Ill., Dec. 15-30.

SLATE OF JOHN F. OWEN.
Thompsonville, Ill., Oct. 31-Nov. 11.
Indianapolis, Ind., Nov. 13-24.
Eldorado, Ill., Dec. 1-19.
Home address, Boaz, Ala.

RUFUS D. WEBSTER.
Dudley, Ill., November.
Permanent address, Clayton, N. M.

R. A. SHANK.
Howell, Mich., Nov. 7-22.
Port Clinton, O., Dec. 3-12.
Home address, 1810 Young St., Cincinnati, O.

F. J. MILLS.
Grand Lodge, Mich., Nov. 14-28.
Eagle, Mich., Jan. 1-16.
Lansing, Mich., Dec. 6-20.
Home address, 728 Washtenaw, Lansing, Mich.

PAUL BRASHER.
Englewood, Kan., Nov. 7-Dec. 5.
Home address, Oneonta, Ala.

M. E. BAKER'S SLATE.
Indianapolis, Ind., Nov. 8-23.
Home address, 1715 Hall Place, Indianapolis, Ind.

F. F. McALL'S SLATE.
Salem, Georgia, Ga., Oct. 31-Nov. 14.
Carrabelle, Fla., Nov. 21-Dec. 3.
Dade City, Fla., Oct. 19-Nov. 7.
Brunson, S. C., Oct. 5-17.
Tallahassee, Fla., (annual conference) Dec. 8-12.
Home address, Jasper, Fla.

JOS. AND HELEN PETERS.
Song Evangelists.
MMI Grove Church, Ind., Nov. 1-Dec. 2.
Home address, New Salisbury, Ind.

BONA FLEMING.
San Antonio, Tex., Nov. 6-21.
Cambridge, Md., Nov. 27-Dec. 12.

H. O. JACOBSON'S SLATE.
Larimore, N. D., Oct. 31-Nov. 14.

A. L. WHITCOMB'S SLATE.
Dallas, S. D., Dec. 3-19.
Home address, University Park, Iowa.

MOORE STAPLETON AND REID.
Pensacola, Fla., Oct. 26-Nov. 14.
Arcadia, Fla., Nov. 21-Dec. 12.
Home address, Macon, Ga.

REV. J. E. HEWSON'S SLATE.
Long Beach, Cal., Nov. 22-Dec. 13.
Pillmore, Cal., Dec. 6-19.
Indianapolis, Ind., Dec. 24-29.
Empire, Ohio, Dec. 30-Jan. 16.
Flora, Ind., Jan. 23-Feb. 6.
North Liberty, Ind., Feb. 7-20.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

SLATE OF JACK LINN AND WIFE.
Greensburg, Pa., Nov. 14-28.
Pittsburgh, Pa., Dec. 5-19.
Home address, Oregon, Wis.

P. F. ELLIOTT'S SLATE.
Ashley, Mich., Nov. 13-24.

PETTICOORD PARTY SLATE.
Carleton, Mich., Oct. 31-Nov. 21.
Jackson, Mich., Nov. 28-Dec. 13.
Permanent address, Naperville, Ill.

J. V. COLEMAN AND WIFE.
Wrentham, N. J., (City Rescue Mission) Oct. 31-Nov. 14.

A. H. JOHNSTON'S SLATE.
Elyria, Ohio, Route 4, Nov. 5-15.
Home address, 800 Princeton St., Akron, O.

HARRIN-WATSON EVANGELISTIC CAMPAIGN.
Smithville, Tex., Oct. 31-Nov. 14.
Home address, Center Point, Texas.

G. EDWIN ELLIS' SLATE.
Engaged and Singer.
Detroit, Mich., 2147 E. Grand Blvd., Oct. 31-Nov. 17.

W. W. MCCORD'S SLATE.
Alma, Ga., Nov. 1-14.
Moultrie, Ga., Nov. 17-21.
Open date, Nov. 22-Dec. 5.
Open date, Dec. 6-20.
Salem City, Ga., Dec. 21-31.

SLATE OF W. E. QUINTON AND WIFE.
Hayden City, Fla., Nov. 11-21.
Permanent address, Chaplay, Fla.

W. C. KINSEY AND WIFE.
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Home address, Richmond, Ind., 252 So. West 2nd St.

B. D. AND M. E. SUTTON'S SLATE.
Owensboro, Ky., 3rd St., M. E. Church, South, Nov. 7-28.
Mitchell, Ind., Dec. 5-19.

SLATE OF C. A. STRAIT AND WIFE.
Columbiaville, Mich., Nov. 7-26.
Mt. Pleasant, Mich., Dec. 5-28. 717 E. Broadway.
Permanent address, 928 S. Union St., Traverse City, Mich.

SLATE OF REV. E. O. HOBBS.
Hughes Chapel, near Walton, Ky., Oct. 26-Nov. 15.
Permanent address, 355 South Bayly Ave., Louisville, Ky.

BLANCHE SHEPARD'S SLATE.
Chicago, Ill., Oct. 20-29.
Fairgrove, Mich., Oct. 31-Nov. 21.
Grand Rapids, Mich., Nov. 28-Dec. 19.
Gaines, Mich., Dec. 22-Jan. 1.
New Latrop, Mich., Jan. 2-28.
Jackson, Mich., Jan. 30-Feb. 25.

W. R. GILLEY'S SLATE.
Ottaville, Mich., care Rev. Noah Henk, Oct. 17-Nov. 7.

HOWARD W. SWEETEN'S SLATE.
Anderson, Ind., Nov. 12-Dec. 1.
Clay City, Ill., Dec. 3-19.
Home address, Ashley, Md.

REV. MISS ESSIE OSBORNE'S SLATE.
Home address, 707 Mollday St., Wichita Falls, Texas.

SLATE OF MISSES WHEELER, KLINE, AND FENSTERMAKER.
Mason, Mich., Nov. 13-18.
South Pittsford, Mich., Dec. 1-19.

SLATE OF E. L. SANFORD AND WIFE.
Somerset, Ky., Nov. 5-Dec. 15.
Home address, 340 East 3rd St., Lexington, Ky.

HARLAN T. DAVIS' SLATE.
Holsington, Kan., Nov. 7-28.
Burdett, Kan., Nov. 28-Dec. 19.
Open date, Jan. 23-Feb. 17.
Home address, Wilmore, Ky.

C. G. CURRY'S SLATE.
Clinton, Kan., Nov. 4-21.
Home address, University Park, Ia.

REV. FIELDING T. HOWARD'S SLATE.
Hutchinson, Kan., Nov. 2-15.
West Liberty, Ky., Nov. 18-Dec. 5.
Dover, Ky., Dec. 8-20.
Home address, Wilmore, Ky.

W. A. VANDERSALL'S SLATE.
Open date, Nov. 24-Dec. 7.
Seattle, Wash., Dec. 12-Jan. 2.
Teledo, Ore., Jan. 6-19.

REV. T. J. NIXON'S SLATE.
Webster, Kan., with Rev. L. A. Scamson, Nov. 10-Dec. 19.
Kansas, Kan., with Rev. Morton Miller, Jan. 9-Feb. 1.

JARRETTE AND DELL AYCOCK'S SLATE.
Fairbury, Neb., Dec. 29-Jan. 18.
Kearney, Neb., Jan. 19-Feb. 8.
Alliance, Neb., Feb. 9-27.

J. E. McBRIDE'S SLATE.
Dartville, Kan., (M. E. Church) Nov. 8-23.
Runnymede, Kan., (M. E. Church) Nov. 24-Dec. 6.
Pasadena, Cal., (At home) Dec. 10-26.
Louisville, Ky., (Nazarene Church) Dec. 30-Jan. 12.
Pittsburg, Pa., (Christian Alliance, Rev. Edward E. Whitesides, pastor) Jan. 14-Feb. 14.
Home address, 1584 N. Lake Ave., Pasadena, Cal.

J. L. GLASCOCK'S SLATE.
Greenleaf, Idaho, Nov. 7-28.
Boise, Idaho, Dec. 5-19.
Melba, Idaho, Dec. 20-31.
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J. E. WILLIAMS' SLATE.
Moore's Hill, Ind., Nov. 1-18.
Open date, Nov. 15-Dec. 5.
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Home address, 215 W. 9th St., Owensboro, Ky.

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Muscatine, Ia., Nov. 7-28.
Wapello, Ia., Nov. 28-Dec. 18.
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Carrabelle, Fla., Nov. 21-Dec. 5.
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Permanent address, 315 Allegan St., Lansing, Mich.

SLATE OF O. H. CALLIS—B. G. GRAY—FELL.
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Attica, Kan., Nov. 9-23.
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again from heaven. What God had
cleansed, that call not thou com-
mon.

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6 That which is born of the
is flesh; and that which is born
of the Spirit is spirit.

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PENTECOSTAL PUBLISHING COMPANY,
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Mrs. H. C. Morrison, Associate Editor.

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GET IN HARMONY WITH GOD

BY THE EDITOR.

THE human race is in a state of prodigality. It has wandered into the far country of sin. Christ came to win it back to the compassionate and merciful Father, to reveal the Father's love for the lost race, to show it the return road to the Father's house, to assure it of a glad welcome, a gracious pardon, and a feast of loving mercy.

The great work of the ministry is to teach men the fact of their lost condition, of their estrangement and separation from God, and the conditions that make return to Him possible. These conditions are clearly revealed in the Scriptures; fortunate the preacher who brings his message, not from his imagination, notions, or philosophy, but from the Bible. God has declared, "My word shall not return unto me void."

It would be unfortunate, indeed, if the preacher set up some standard of his own out of harmony with the divine standard; if he measured men with human notions instead of divine revelation. If men should be brought to comply with certain requirements of the preacher that fall short of the requirements of God's word, it would mean loss to the people and woe to the preacher. The soul winner, the man whose ministry prepares his fellow-being for the judgment and eternal blessedness, must keep close to the Scriptures; he must measure men with Bible truth.

It must be remembered that the mercy of God is not a provision to put sinners into heaven, but to put sin out of sinners; to renew their natures, to make them in Christ new creatures, to bring them into a new world with a new life; to hate what they loved, and to love what they hated. We fear that many people are being induced to make a profession or a confession, or to form a resolution, or to give their hand to the minister, or like one of old, "who heard John gladly and did many things," but did not do the all-important thing—sorrow for his sins, forsake his sins, confess his sins and trust in Jesus Christ for the forgiveness of his sins.

No pretext or pretense is worth anything which stops short of bringing men into harmony with God. Heaven is impossible to those who are out of harmony with God. To hate what God loves and love what God hates shuts the gate of heaven in the face of all comers, of whatsoever church or creed, or ordinances, or works of righteousness. There can be no heaven to those who are out of harmony with, and thus, at war against their Maker. When it comes to the salvation of souls one cannot afford to make mistakes, to take human doctrines, theories, notions, and

teachings which are not in harmony with Bible truth.

And now, O reader, meditate on these things. Your eternal destiny is involved in them. On Sinai God asks for holiness; on Calvary God provides for holiness; at the judgment God will require holiness. We must get in harmony with Him. We must love what He loves and hate what He hates; and we know that God hates sin and loves holiness. By the regenerating power of the Holy Spirit, and the sanctifying power of Jesus' blood we must come into harmony with God. This calls for surrender, for repentance, for faith, for consecration, for the baptism with the spirit, for the abiding, empowering, and guidance of the Holy Ghost. May His grace be sufficient for thee. Amen!

Shall the Methodists Surrender!

PART IV.

WE have a class of people who have much to say about optimism. They feel sure that everything is going to turn out all right and they see no special use of an enthusiastic protest against evil or a zealous advocate of good. They take things so easy and have such an optimistic outlook that you would think they would almost believe that a forest would clear itself up, plant and cultivate a crop of corn without any sort of outside agencies—the ringing ax, the sweating toil, the crashing trees, the burning brush pile, the plow turning the soil, and the diligent hand planting and cultivating.

There are those who feel that the editor of THE PENTECOSTAL HERALD is unnecessarily distressed over conditions as they exist in the Church, and in the schools, in the homes and hearts of the people. They are quite sure that everything is moving along nicely and all we have to do is to keep quiet and wait patiently until everything comes around in good order, and the Kingdom of God establishes itself among men.

We would like to call the attention of such persons to an advertisement which appeared in *The Indianapolis News* of October 9, 1920. This notice is placed in the paper by the Indianapolis Church Federation, with the name of Thomas C. Day as president, and C. H. Winders, executive secretary. We quote from this notice under the head of "What the Church Stands For," the following: "Faith in man as a child of God created in His image with infinite potentialities needing only to discover His relationship and potentialities to fulfill his mission."

"Faith in the child as not depraved and in-

herently rebellious but as innocent, pure, and susceptible to all wholesome influences and capable of endless progress toward God."

Let the reader ponder well the two paragraphs above, and notice that they leave out the fall and sinfulness of man, the necessity of repentance, faith and regeneration. Man being in and of himself pure, there is no need for sanctifying grace. One would hardly have believed the Federation of Ministers in Indianapolis could have gotten their consent to publish a statement of this character; but for years certain men have been digging away the foundations of the faith. The destructive critics have received but little rebuke from our Church Journals, and but little has been done to root and ground the rising generation in the faith of the fathers. The word of God has been torn to pieces in our theological seminaries; our state universities have been reeking with skepticism, our pulpits have been giving an uncertain sound—this is certainly true of many of them—multitudes of unregenerated people have been brought into the churches, skeptical preachers have become aggressive and bold, and now they propose to throw away the faith, to run roughshod over the convictions of those who cling to the Bible with its clear teaching on the subject of the sinfulness of the race, the necessity of regenerating grace and sanctifying power.

The tendency of the times is to do away with the need of the atonement, with the necessity of the new birth, to proclaim man in, and of, himself holy, and without need of a change of heart, so plainly taught by our Lord. Will the Methodist people sit still without protest, without warning, without any assembling together of the faithful, without protest from the conferences, without earnest appeal in the columns of the Church paper? Are the godly Methodists of these United States, men and women who have been born of the Spirit and who experienced the sanctifying power of Jesus' blood, going to meekly and silently submit to this sort of thing? God forbid that it should be so.

Several years ago we proposed an American Methodist League of faithful souls who believe the doctrines of original Methodism and who have experienced the power of God's salvation. We organized such a League, quite a number of persons became members of said organization, but we were so crowded with other duties that we could not possibly give it proper attention, but we are determined by God's grace and help to give attention to this organization if some other things must be neglected. The Methodists of this nation who believe the Bible, who believe in the great doctrines which brought Methodism into existence, who love God and humanity, cannot afford to remain silent and

(Continued on page 8.)

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OF ASBURY THEOLOGICAL SEMINARY



How God Handles Infidelity.



Rev. O. G. Mingleddorf.

PART I.

WNE should welcome every valid argument against all such mushroom growths as Theosophy, Eddyism, Russellism, New Thought, Higher Criticism, New Theology, etc. Argument is good in its place, but it can never do the needed work, for argument can always be met, in some degree at least, by other argument. While the orthodox logician is fighting successfully, or unsuccessfully, with the skeptical logician on the battle ground of polemics, something else is needed for the common people who are fast becoming tainted with doubt by the streams of infidel literature that are flooding the land. Even third-rate novelists are trying to write theology from the standpoint of evolution and New Thought. Men cannot supply the remedy, no matter how wise they may be; we shall have to turn to God for it. He, and He alone, can meet the issue, and heal the spiritual ills of our day.

When Elijah met the prophets of Baal and the prophets of the grove, 850 of them, in that never-to-be-forgotten contest on Mt. Carmel, it was a great day for Israel and for the world. Israel had woefully backslidden. She had forsaken the true God, and had gone into a dark chasm of heathenish infidelity. Ahab's wicked queen, a pagan of the vilest, most cruel type, was the real ruler of the people. She had displaced the worship of Jehovah with a degrading system of idolatry which had become the state religion. While God's ministers were starving for bread, and were being persecuted to death, the heathen priests were fed to fatness by order of the idolatrous queen. But when Jehovah's man came on the scene, there was an awful clash between him and the royal pair. He seemed almost to spring from the earth. There is no introduction. The record says: "Elijah, the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." These were fearful words for a mere man to utter; but back of Elijah was Elijah's God who was far more indignant because of the terrible sins of Israel than was the prophet. He was ready to back up the words of His servant by sending upon the people the punishment necessary to bring them to repentance. At Elijah's word there followed three and a half rainless years, parching the crops in the fields, withering to death the beautiful groves of fruit trees and drying up the waters of the land till there was neither food nor drink for man or beast. All this, and yet Ahab and his sinful people did not repent of their idolatry. Somehow argument does not always convince men of sin, even though it come as a famine sent by the *All Mighty* upon evildoers. They harden their hearts and stiffen their necks.

Because the wrath of Ahab and Jezebel burned hot against him on account of the awful drought, Elijah was forced to hide himself; but now he comes forth from his covert, and meets Ahab, who cries: "Art thou he that troubleth Israel?" and the prophet answers with a boldness that cuts: "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." Then came the challenge to Ahab to call together the prophets of Baal, 450, and the prophets of the grove, 400, for a contest on Mt. Carmel. Elijah had nothing to fear. He knew his God, and trusted Him

implicitly. That was enough. The fight was on, and must be finished.

When the battle opened the false prophets were in high glee. They prepared their altar, laid on the wood, slew the bullock and put the meat in place. Then came the test. The God that answered by fire was to be Israel's God. They cried to Baal till noon, but there was no fire. Then Elijah "mocked them, and said, Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." Fearful irony! They were furious, and "cried aloud, and cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them;" but still poor old Baal refused to send any fire to consume the waiting sacrifice. Idols never answer prayers. Nothing is sadder than the "much speaking" of the heathen, that never brings an answer, unless it be the much praying of many so-called Christians who never hear from heaven.

When the time of the evening sacrifice arrived, Elijah stood forth, one lone prophet of Jehovah, against eight hundred and fifty false prophets who had captured all the fat offices and high places in the realm. Everything seemed against him, but God's man would make the test severe, so as to forestall all gainsaying. The broken-down altar of Jehovah was repaired, the wood was laid in order, and the bullock was slain and placed upon the altar after the manner set forth in the law of God. A trench was dug around the altar, and the prophet had twelve barrels of water poured upon the sacrifice, filling the trench to the brim. It was an awful hour. What if God should fail him! If fire did not come from Jehovah out of heaven, Elijah's offering was no better than that of the prophets of Baal. There must have come an awful hush over the people while God's prophet prayed. "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me; that this people may know that thou art the Lord God, and that thou hast turned their heart back again." The prayer was short; but it was enough. God would not, could not, fail him. His word was at stake. "Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." Thank God for a full job. The people were no longer in doubt as to who was the true leader of Israel, but fell on their faces crying: "The Lord, he is the God; the Lord, he is the God."

The aftermath was terrible. Elijah was riding on to victory now. In his zeal for the worship of Jehovah his indignation against the false prophets who had corrupted the people grew to a fury. All merey was clean gone forever. Baal's prophets were arrested by his orders, taken down to the brook Kishon and slain to the last man. Of course, Jezebel's wrath rose against Elijah to a white heat, and she threatened him with dire vengeance till he was almost frightened out of his wits; but that was a small matter with God. He could take care of His servant.

Now that our lesson is before us, may we not draw some conclusions from it? The need of this age is a Church that can call on Elijah's God, and bring down fire from heaven. Argument is worth little with the devotees of these modern cults. They are prophets of Baal, all of them. One may argue with them forever. Nothing pleases them better. They can talk back. Talk is cheap. Elijah would have had small patience with

them. In their vain imaginations they would drive God from His throne, make and run the universe by evolution, deny the virgin birth and the Deity of Jesus Christ, declare His resurrection a fraud, make death an everlasting sleep and rob this poor fallen, sin-cursed world of its last ray of hope of immortality. Away with such rot. The world needs none of it. Oh well, maybe this writer is an old fogey. Maybe Elijah was not up-to-date. Maybe he was not an advanced thinker, some old belated chap who was so far behind the procession that he did not know that one religion was as good as another, and that none of them was of much worth compared with advanced culture. But Elijah was up-to-date beautifully, keeping step with Jehovah, walking in the light as He is in the light, and having fellowship with Him. That is as high above all human learning as God is high above men.

This terrible issue will never be settled by argument. The class-rooms in modern colleges and universities, with few exceptions, seem only to muddle the question. If it is ever settled at all, the Church must settle it on her knees. An answer by fire from Elijah's God would scatter these modern prophets of Baal to the tall timber as certainly as it did those in the olden time. The writer is going to draw his bow at a venture. *Without a return to Pentecost, the case is absolutely hopeless.* Some years ago the writer of this article was rash enough to say that a church that would repudiate the doctrine of entire sanctification as a second work of grace, would sooner or later repudiate the doctrine of regeneration. He has lived long enough to hear many pulpits in this land deny the necessity of the new birth, and to read a number of books wherein it is stated that children are born perfectly free from carnality, and need no regeneration. It belongs to the teaching that is known as "new theology;" and verily it is new, made since the Bible was written. It is revamped Pelagianism. But, sad to tell, the Church has not seen fit to banish these false teachers from her pulpits.

Some years later the writer made bold to declare that men who would repudiate the doctrine of entire sanctification as a second work of grace, would soon see fit, not only to deny the necessity of regeneration, but to deny also the virgin birth, the Deity and the resurrection of our Lord. This was no prophecy. Heresy breeds heresy as naturally as vermin breed vermin. Today the so-called theology that would build itself upon the basis of evolution (a theory that has never been able to prove a single one of its hypotheses) repudiates forever the entire world of the supernatural. Even Oberlin College, the old battle ground where such giants as Finney and Mahan stood for God's truth, has fallen; and now most miserable heresy is being taught within her sacred walls. The hour has come. The Church must hear from heaven. Elijah's God must answer by fire again.

(Continued)

This Car Goes To

All persons on this car expect that they will not meet with an accident, much less be killed. But life is full of uncertainties and disappointments. It abounds in mishaps and happening. Therefore while on this car we may be hurled to sudden death. What then? Would it be sudden heaven or hell?

That is indeed a momentous question. Have you, dear reader, considered it as your soul's eternal welfare demands?



Fruitful Christians.

Rev Arthur F. Ingler.



"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the Shepherd, the stone of Israel)."—Gen. 49: 22-24.



HE name *Joseph* means *increase*,—health and prosperity. Health is essential to fruitfulness. Is thy soul in health? If so, then you may expect to be fruitful in the work of the Lord. In his letter (3rd epistle) to the well beloved Gaius, John declared his wish for him and wrote, "Beloved, I pray (margin) above all things that thou mayest prosper and be in health, even as thy soul prospereth." Here was a strong soul dwelling in a weak body. The Apostle was praying for him that he might become strong physically. Joseph was a faithful soul. Let us look at

1. *His Character.* "Joseph is a fruitful bough." He was not a professor of Christianity merely, not a nominal Christian,—not a barren, withered branch in the Vine. He was one of the trees mentioned in Psalm 104:16,—*"The trees of the Lord are full of sap."* And such trees will bear much fruit. They glorify God in the earth. John 15:8,—*"Herein is my Father glorified, that ye bear much fruit."* If you would bear much fruit, ask God to purge you, to sanctify you wholly and thus remove the hindrances to fruitfulness. Joseph was a sanctified bough and, when the Master looked for fruit in his life, He found it. He was not a barren fig tree.

2. *His Position.* "A fruitful bough by a well." The roots of his life have discovered the place of fulness, the source of strength,—a well, and they abide there. Isaiah declares there are "wells of salvation," and Jeremiah speaks of a "river of waters." The Psalmist is more generous still and points to "rivers of water" for the blessed man. Amen. If the roots of your affections are planted in Christ, you will not know when drouth cometh. When you are deprived of some privileges that others are trusting in, you will not backslide and wither and cease bearing fruit for Christ. Such was Joseph. When he was lied about and imprisoned and fettered with irons, he did not murmur nor complain at his lot in life but was resigned to the providence of Jehovah. He bore the fruit of patience during his great trial. He was not a disappointment to Christ. Are you?

3. *His Usefulness.* "His branches run over the wall." Over the wall of selfishness and sectarianism. He has something to offer to the passers-by. He is not content to be circumscribed by the walls of denominationalism, and his immediate friends. Freely he has received and freely he gives. He is not a Dead Sea nor a Great Salt Lake which receive streams of refreshing from all sources and give nothing out to the barren lands about them. Joseph's light shines brightest in the darkness of the dungeon where it is needed most. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16. When the whole earth was suffering from famine, Joseph distributed grain to the hungry and famishing. Joseph was a great missionary and assisted all mankind to find the staff of life. His branches ran over the wall of Egypt. His was "the whosoever gospel." "As we have therefore opportunity, let us do good unto all men."

4. *His Sufferings.* "The archers sorely grieved him, and shot at him, and hated

him." Before Joseph reached the throne he had to wear the crown of thorns, and was misunderstood and misrepresented by his brethren. They grieved him sorely, and shot at him, and hated him. They stripped him of his beautiful coat (he lost his reputation then) and sold him for a slave to the Ishmaelites to die in Egypt. Think you he did not suffer mentally and otherwise during that keen separation from his home and loved ones? The carnal brethren could not bear to have him around; his sweet, holy life was a continual reproof to them. As far as they were concerned, he was buried from their sight. But his adversaries were helping him onward to the throne of Egypt. Every hindrance that they put in his way became a stepping-stone to royalty and fame. Likewise,—*"Blessed are ye, when men (or women) shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."* Matt. 5:11, 12. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings: that, when his glory shall be revealed, ye may be glad with exceeding joy."—1 Peter 4:12, 13. Notice the two *exceedings*;—"exceeding glad" here when reviled; "exceeding joy" yonder at the coming of Christ.

During his exile and imprisonment, Joseph suffered, being tempted, but all was forgotten when he reigned over Egypt and became the salvation of the whole world. His former sorrows were swallowed up in the joys of service to humanity. So when our heavenly Joseph shall come to reign over the earth, all the sorrows of his humiliation will be turned into the joys of the millennium, and He will be satisfied. And all His faithful ones will be satisfied when they awake in His likeness. Hallelujah!

5. *His Strength.* "His bow abode in strength, and his hands were made strong by the hands of the mighty God of Jacob." When his adversaries shot at him he did not shoot at them; his bow abode in strength. Like Christ, "He reviled not again." His hands lost no strength in shooting at his enemies. He labored not to vindicate himself, nor liberate himself from prison. He remained in the Providential caravan and went on trusting in Jehovah. He was in the right and knew it, and was conscious of inward purity, and in that fact lay his strength of character. He was "strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness," and thus he could "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."—Col. 1:11, 10.

Such an experience and such strength is gained only by communion with God. Would you live the victorious life? Then "wait upon the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."—Psalm 27:14.

Salisbury, North Carolina.

Methodist Conference One of Best in History of Conference. Spiritual Uplift Prevalent, Time not Consumed with "Seeking Place and Power."

That the Conference in Salisbury was one of the best in the history of the Methodist Church, is the opinion of Rev. J. A. Baldwin, who came back from Salisbury yesterday afternoon. Said Mr. Baldwin:

"The Conference of the Western N. C.

Methodists just closed at Salisbury is generally conceded to have been one of the very best ever held. The great auditorium was well filled all the time, and often there were scores and even hundreds standing.

"Judging from the reports in the papers those at home would get the impression that the time and thought of the Conference were largely taken up with making appointments, and the seeking of place and power. Nothing could be further from the facts. Instead, the minds of preachers and delegates were occupied with a tremendous spiritual uplift. It could hardly be otherwise with the saintly Bishop Darlington in the chair. Then, too, he brought from Kentucky Dr. H. C. Morrison, who made a talk every morning and preached every afternoon. His fluency, his rare knowledge of human nature, his fine sense of humor, his profound insight into the scriptures, his wonderful imagination, his deep consecration, his luminous eyes, his full rich voice, his magnificent presence make him easily one of the greatest preachers of the world. He made a profound influence upon the Conference. Even those who are accustomed to great assemblies and world famous orators regard this as an epochal occasion in their lives."—*Charlotte Observer.*

"For One I Will Not. I Cannot Keep Still."

When my eyes fell on these words of Dr. Morrison's in his article, "Shall the Methodists Surrender?" in the issue of THE HERALD of October 27th, the floodgates of my soul were flung open and waves of heavenly glory swept in. I just had to stop and cry for sheer joy, and shout the praises of God for what those words meant to my own poor soul, and for what they will mean to thousands scattered up and down this prodigal nation, and most especially those souls in American Methodism who long and pray for the old-time power and revivals that made the Methodist Church. May God guide this man's facile pen. May He keep his mind clear and "stayed" on the Lord, flood his heart with divine fire and heavenly love, completely envelop him with undaunted courage and "dogged-determination," and quicken his body with the same Spirit that raised Jesus from the tomb. May He keep His hand upon him in every minute detail of his every movement, swing him out through THE PENTECOSTAL HERALD, his evangelistic labors, and Asbury College, as He swung Luther and Wesley, and save us from this untoward generation is the earnest and constant prayer of one of Methodism's little preachers, greatly enjoying being on the firing line. Amen!

Yours ready for orders,

J. A. WELLS.

The Dead Sea.

I looked upon a sea, and lo, it was dead, Although by Hermon's snows and Jordan fed. All tributary streams found here their grave, Because this sea received, but never gave. How came a fate so dire? The tale's soon told,

All it got it kept, and fast did hold.

Oh, sea, that's dead, teach me to know and feel

That selfish grasp and greed my doom will seal.

And, Lord, help me my best, my all to give, That I may others bless, and thus receive.

—Sel.

The Simple Gospel, 50 Gospel Talks, by Bishop H. C. Morrison. Price, \$1.50. Postage, 10c.



Oh For a Baptism of Fire!

REV. G. W. RIDOUT, D. D., Corresponding Editor.



(Note.—I have received some letters from different parts of the U. S. A., in which great concern is felt for the Holiness Movement throughout the land, and inquiring how it is that we are not witnessing greater revivals and outpourings of the Spirit. This article, in letter form, is in response to these letters.—G. W. R.)

My Dear Brother:

YOU have written me out of your heart concerning the work of God; you ask how is it that we do not have the power of God so manifest in our day as in the days of our fathers. How is it that in many of our great meetings, so-called, after we have camped around ten days or more we do not witness greater displays of Divine power?

Now, in the first place, I feel as you do over these matters. It grieves me that we do not witness more of Hebrews 2:4 in our meetings; more of the signs, wonders and miracles of the Holy Ghost.

A little while ago I came across the following letter which Rev. John S. Inskip, one of the greatest evangelists of the country in his day, wrote to Dr. Levy, of Philadelphia. It reads as follows:

"Ocean Grove, N. J., Jan. 8, 1879."

"Dear Dr. Levy:

"I have been compelled by an impulse I cannot resist to write to every member of our Association and implore them to pray that the 'baptism of fire' may come upon my soul. I have been reading Tyerman's Life of Wesley, Wesley's own account of matters, and Platt's Gift of Power, and the result is a clear conviction that there is a deeper, more unctuous endowment that I need. Indeed, we all need it. My soul is in an agony for this. I will accept it with all it involves. They may call me a fanatic, a radical, an enthusiast, an extremist, a fool, anything so I may get this. I must have it. Life is short. Our opportunity is a grand one. But we have no strength to improve it. Oh, I wish I could spend an hour with you and a few others who would be in sympathy. I beseech you to pray for me. Pray for all our brethren. Oh, for the endowment of power! Drop me a line. God bless and prosper you. It seems a long time since I saw you.

"Yours as ever and forever,

"J. S. INSKIP."

Mr. Inskip's letter reveals several things. First, it shows us a great leader in the Holiness Movement, a wonderful preacher of the doctrine of entire sanctification, craving and praying for a fresh baptism of the Holy Ghost and willing to pay any price that a new endowment of divine power might rest upon his soul for the great work that lay ahead of him in the evangelistic field. This suggests, I am sure, to all of us that even after the definite grace of holiness is experienced by the believer there are deeper depths and higher heights of power and it is within the right of God's children to claim further anointings of the Spirit and fresh endowments of power.

I think perhaps some of the trouble with us has been that we have regarded the second blessing as a terminal instead of a thoroughfare, and that too many of us have stopped where we got in and have not gone in quest of fresh anointings of the Spirit when we needed them so much. The trouble with us, I suspect, is that we have gone too long on stale experiences, become professional and mechanical, and have not kept oil in our vessels.

I have just recently been in a great meeting in Philadelphia in the Hancock M. E. Church, where crowds pack the church one

hour before the service opens, and hundreds cannot get in. Even in the afternoon the church was filled and when the invitation was given the altar was crowded two and three deep with sinners, whilst those seeking the baptism of the Holy Ghost crowd the class-rooms to capacity. The power of God rested upon the services like a cloud of convicting, converting and sanctifying glory. Last night about ten o'clock the district superintendent, who had been exhorting after the evangelist had given her message and her appeal, said words like these: "I am willing to pay any price so that the fullness of the Spirit and the power of God may rest on my soul, and thus enable me to do the work of leading the Church closer to God and this heart-broken world to Jesus Christ."

The man said it with tears running down his face. He then called on his preachers present to do the same. It was a great sight. In the second altar call after ten o'clock, men and women tarried under the power of God till after two o'clock in the morning.

I have been thinking much since yesterday of Hebrews 2:4—"God also bearing them witness, both with signs and wonders, and with divers miracles; and gifts of the Holy Ghost, according to his own will." And I have been asking how is it that we do not see more signs, wonders and miracles in our day? Is it that our faith has failed us and that we are satisfied with the ordinary so long as it pays in pretty good support, good calls and generous offerings!

At our Philadelphia Convention we have what we call our "Convention Hymn." It is not found in the present Methodist hymnal, but in the old, and I insert it at the close. It is a prayer for a repetition of the wonders of the apostolic times. Oh, that in these times it might come true in hundreds of churches and thousands of lives!

What we need, brothers, is to lie low at Jesus' feet, to wait till anew our souls are endued with power from high, to yield ourselves completely to the Holy Ghost without any reservation, and at all costs, seek till we obtain that for which Inskip prayed, and for the lack of which we are not bringing things to pass in the name of our Mighty Christ.

Let our prayer be that of our Convention hymn—

"Come, Holy Spirit, raise our songs

To reach the wonders of that day,

When, with thy fiery cloven tongues

Thou didst such glorious scenes display.

"Lord, we believe to us and ours,

The apostolic promise given;

We wait the pentecostal powers,

The Holy Ghost sent down from heaven.

"Assembled here with one accord,

Calmly we wait the promised grace,

The purchase of our dying Lord;

Come, Holy Ghost, and fill the place.

"If every one that asks may find,

If still thou dost on sinners fall,

Come as a mighty rushing wind;

Great grace be now upon us all.

"O leave us not to mourn below,

Or long for thy return to pine;

Now, Lord, the Comforter bestow,

And fix in us the Guest divine."

—Charles Wesley.

Mothers!

Get "One Night in Bethlehem," a beautiful Christmas story, told in the most thrilling style, for your boy or girl. It is beautifully illustrated with colored pictures. It is bound in cloth, with heavy paper, making it a thing of beauty. Only 50 cents, from Pentecostal Publishing Company.

MRS. H. C. M.

Men Wanted.—Isaiah 6:8.

We of today seem to have a wonderfully long, and constantly growing, list of needs. One-half the world appears to be working over-time to educate and to influence and to have laws passed aiming to bring the other half up to the needful standard of thinking and doing. But in this period of wonderful activity and high ambition let us not neglect the just claims of the kingdom of Christ upon men and women everywhere. The collapse of the Inter-church World Movement is a striking illustration of the truth of those words: "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. What spiritual folly to ignore the humble elements that Jesus provided as true building material in the Church that He founded (1 Cor. 3:5) and to attempt the evangelization of the world by college-trained men backed by huge sums of filthy lucre! Rev. 13:16, 17.

Please note these needs of the religious realm: *Men of depth*—those who have dug deep and know what they have received of the Lord. "We are of God," says such a one of old. Give us more men, prophet-like, who have dug through the centuries-old accumulation of "religious" learning, customs, traditions, and formality until they have struck the pure, flowing stream of truth as it is in Christ Jesus our Lord! *Men of Courage*—men not afraid to call their souls their own, as it were. Those able to overturn false religious systems and to bring the true church to view. Paul and Silas were such. Acts 17:6. The times require men and women of keen spiritual perception who see that the Church is not to be conducted like some big modern corporation that is closely organized to sell beef and pork or lumber or automobiles! Prophets in the land are needed to detect the drifting, indifferent, cowardly tendencies of the present, and to cry out against them in the name of the Lord: to lead the people in the good old, and safe paths of scriptural holiness. Jer. 6:16. *Men of faith and obedience*—those who have heard and heeded the call of God to forsake sectarian bodies and are now established in the Lord's house. Read Isa. 2:2, 3. Those who for lack of instructions have been inducted into the churches of men and who have almost famished there for lack of spiritual food and water surely will not be enticed back into such unscriptural places by any human device or allurements! See Gal. 2:18.

When the foregoing needs are supplied in abundance in answer to importunate prayer coupled with fasting, how rapidly the kingdom of Christ will everywhere advance.

R. F. LAMM.

Peloubet's Select Notes.

The forty-seventh annual volume of this remarkable work on the International Uniform Sunday School lessons is now ready, covering the lessons for the year 1921, published by the W. A. Wilde Co., of Boston, Mass., price, \$2.10 delivered. This book is widely recognized for its usable information, its many striking illustrations, its judicious treatment of doctrinal questions, and its aptness in bringing out the best points of teaching in the lessons. The opening suggestion in connection with each lesson, on how the lesson should be taught to classes of different ages, is found to be useful when a teacher would plan to teach his class. The illustrative pictures and maps, together with the valuable collection of poems and literary quotations, all serve to make this a work the convenience of which can scarcely be paralleled.

This book may now be ordered from The Pentecostal Publishing Company.

"More Blessed to Give than to Receive."

Mrs. Susie McCarver Webster.

WHEN I was six years old, my mother started me to school. A little later she bought me a Bible, and taught me to read it. My school teacher was a Methodist preacher, and each morning when he opened school, he read a chapter from his Bible, and prayed.

Therefore, from both my mother and my school teacher, I learned that it was right to read the Bible every day. I knew they were good and I tried to follow in their footsteps. As the years of my childhood passed swiftly by, I learned, more and more, to love the Bible, naturally; many of the verses which I read and committed from its sacred pages, in these early days of my childhood, my mind, at the time, was too immature to comprehend fully; mother explained them to me, and my grandfather, who was a devout Christian gentleman, taught me many Bible questions and their answers.

Thus, while my mind was yet "Wax to receive and steel to retain" was my mind stored with these rich truths. I loved my grandfather very dearly, and enjoyed my visits to his home immensely, for he and grandmother both did all they could to make my stays with them pleasant; they had become Christians when they were very young.

There was one verse, in particular, in the Bible, that baffled my childish understanding. I was selfish, as all children are; I could not see how it could be true, that it "was more blessed to give than to receive." As I pondered on this mystery, I determined to try, in my childish way, and see if I could find out for myself; soon I gave to children less fortunate than I, and gained great pleasure by so doing. I little anticipated the joy which filled my heart upon seeing them so grateful and happy, as a consequence of my small benefactions; thus, I found the verse true, and plain enough, where it had once seemed so mysterious. We lived near the railroad, and many poor tramps, of all ages, came to our door for help, we never turned

them away empty-handed, as, alas, some of our neighbors did. We were sorry for the poor, unfortunate ones, and helped them all we could. Our hearts were made glad, many times, by their sincere thanks.

I shall never forget one of these sad cases. That of an old man, who had been well-raised, and highly educated. He came from Florida, where he had lost all of his loved ones, also his property, by sickness and other misfortunes; he was very old, and on his way to the home of a relative who lived in Kentucky.

Mother and I gave him all the good food and milk that he wanted. After eating, he sat there and wrote in a beautiful hand, these words: "Good ladies, I thank you both very kindly for the good food I have enjoyed; may the Giver of all good blessings be with you, and may you finally reach that land where there is no want. Again thanking you I remain,

Sincerely,

"OLD MAN."

When I read those words, tears filled my eyes, but joy filled my heart; and once more did I realize the meaning of the Savior's words, "It is more blessed to give than to receive."

My life flowed on, thus, from year to year until I became a woman. I gave all I could to those in need, and it ever made me happy, and indeed, far happier than when others gave to me, for I was not without kind and generous friends as life was passing by.

I only wish that I might indelibly stamp it upon the minds and hearts of all people and teach them, from my own experience, that *it is more blessed to give than to receive!*

Our Savior's life was all lived for others, and His precious blood was shed to cleanse us from all sin, and it gave the right to the Tree of Life, if we only believe on Him, and do His good will. He says, in St. Luke, the sixth chapter and the thirty-eighth verse, "Give and it shall be given unto you, good measure, pressed down, and shaken together,

and running over, shall men give into your bosom. For with the same measure that you mete withal it shall be measured to you again."

Also in second Corinthians 9:7, we find these words: "Every man according as he purposeth, in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver." Again we read in our Bibles, "He that giveth to the poor, lendeth to the Lord," and many more places in this precious Bible, too numerous to mention, do we find the words that teach us to give to the poor and needy, for they shall be with us always, yea, even unto the end of the world, so Jesus said. The Lord has done so much for us, we ought to be willing to do for those less fortunate than we.

My prayer is this: May all who read these sincere and simple words say, "I will help those in need, and do my duty, come what may." Those who so resolve will surely find a peace that passeth understanding, flowing into their souls. I know this to be so. The world cannot give or take away the happiness we feel when we have done our Christian duty toward one of the least of these. Conscience and the Bible are true guides; they will do to live by, and when we come to die, we will not be afraid to cross Death's cold stream for our Savior will be with us, and will conduct us to our mansion in heaven that we have builded by our good deeds in this world.

Oh, what a joy it will be to have even one white-robed saint approach us at that gate of the lovely City and say: "I am here by your help; in the world you taught me of Jesus and His love, and helped me on to right-living, by believing in me and giving me that encouragement, without which I should have fallen by the way. I now enjoy all the delights of heaven because of your timely aid."

May we all have some ransomed soul to meet us at the Pearly Gates, and not have just one star, in our crowns but many.

Going a Little Farther.

Rev. J. F. Simmons.

"And he went a little farther, and fell on his face, and prayed."—Matt. 26:39.

CHRISt had left Jerusalem with His eleven apostles and had entered into the Garden for the last time to pray. He stopped at a certain place and left all the apostles but Peter, James, and John. With these three He continues the journey for a short distance, talking to them out of a heavy heart. Perhaps if these three apostles had not been so dull and more sensitive they might have noticed something of the burden of the heart of Christ by the tone of His voice. Now they come to the place where the three are to stop. Here they were to stay and watch and pray. Now Christ is left all alone. "He went a little farther, and fell on his face, and prayed."

This statement is large with meaning. Christ was facing the cross and the enraged Pharisees; the Roman soldiers were advancing. He might have expected some help from His apostles as He had distributed them as pickets to watch for the enemy and to pray for strength to endure what might happen to the flesh. At the very time that He needed the most protection and help from His apostles they had failed Him. Yet Christ "went a little farther" into the very face of the enemy and of danger.

Our Methodism in these days is trying to go just a "little farther" in spreading the gospel, in sending missionaries, in building schools and hospitals, but yet too many of its members are not awake to what the Church is trying to do. The missionary program of the Church has been possible because we have had men and women who have had the spirit of being willing to go a little farther. Africa was opened to civilization because Livingstone had a desire to go a little farther into its darkness. China and all the East has been opened by such men as Morrison, Parker, Allen, and others who have gone a little farther in service and sacrifice and prayer.

Here we have an example of real praying. At the last extremity of life we can always pray, thank God. We have said our prayers many times, but not until we have gone all alone a little farther have we really prayed. Until we have gone a little farther alone, we have trusted too much in our own strength. Have you ever felt that you had reached the limit of your strength? Have you ever come in your experience when you felt that the only course left to you was to pray? If you have you have experienced real fellowship with Jesus Christ.

Christ is here acting out in His own experience the teaching of the Sermon on the

Mount. He is here going as it were the second mile. If we do no more than the Pharisees our prayers will ascend no higher than theirs. We must go beyond them in devotion to duty, in service, and in our praying.

The price of success in all relationships of life is simply in "going a little farther." This was the spirit that caused America to be discovered. The sailors wished to turn back but Columbus insisted that they sail just a little farther. Many 'dry' oil wells have been bored a little deeper and have unstopped a gusher of oil. Most of the inventions and discoveries have been made by people who have gone a little farther than other people.

Are we willing to go a little farther to help save a soul? Are we willing to live according to the old rule and never go beyond the common standard? The greatest friends have been those who have not been limited in the extent of their work by old standards. They have broken over these and gone a little farther. They have kept on working when others have given up. They are unwilling to merely keep even; they want to go a little farther. The world has been brought forward by those who have had the spirit of going a little farther. O Lord, give us all the desire to go a little farther.

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OF ASBURY THEOLOGICAL SEMINARY

Good News From The Evangelistic Harvest Field.

Raywick, Kentucky.

We have had three good meetings since last report: one in the Louisville Conference, with B. W. Hardin as pastor, at Raywick, Ky. This was a hard fought battle, as much so as I have had in years. But our God prevailed and gave us a wonderful victory. Upwards of thirty were blessed one way or another and the pastor took into our church the last day a nice, large class which will mean much to our church at this place.

B. W. Hardin, the pastor, is one among the best men it has ever been my privilege to labor with. His people all love him and he loves them and is doing a great work. May God continue to bless this good man and his people, is our prayer.

Our last meeting before Conference was at Spears, Ky., with Rev. A. P. Jones as pastor. We had only ten days for this meeting, but Bro. Jones had preached a week before we came and the revival was already started. One of the oldest members told me the last Sunday that this was the only real revival they have had in twenty years. A number were blessed. Some came into our church. Blessings on the good people at Spears and their new pastor. We go for our next meeting, Monday, to I. R. Hollon, on Chaplin work. Pray for us.

T. P. ROBERTS.

National Convention at Cleveland, O.

After the splendid closing of the New Castle, Pa., Convention the "Flying Squadron" of the National went to Cleveland, O., for the third of this season's Conventions. It is with grateful heart that we report one more successful meeting. This last Convention was held in an altogether new field in this great city. The pastor and people of the Swedish Methodist Church invited the National to conduct their rally with them and they entertained us magnificently. Rev. E. Erickson is a staunch holiness man and gave the workers a warm welcome and acted the part of host in a worthy way. Mr. A. K. Hoare, president of the Cleveland Holiness Association, had all the preparatory arrangements well attended to and the first night of the meeting saw a well-filled auditorium as a result of the adequate advertising.

The holiness work of Cleveland is now in a more flourishing condition than for many years past. The Nazarene Church is putting on a vigorous program and the people are coming to their help. The Cleveland Holiness Association is finding open doors for interdenominational work, and other local churches are feeling the surge of holiness evangelism in a way that is most encouraging. In the great cities there are so many attractions and counter-calls that they do not present the easiest opportunity for such conventions as the National is carrying on, nevertheless, the meeting we are reporting was supported by people from a large number of churches, and pastors from different parts of the city gave their presence and support. Rev. E. A. Wollam, president of the Cleveland Bible Institute, was a visitor several times. It may interest some of the readers of this page to know that the Rev. Geo. F. Oliver, formerly a Methodist pastor and superintendent of Sebring, Ohio, camp meeting, is now pastor of the First Friends Church, of Cleveland, Ohio. Dr. Oliver attended the convention.

The closing day was at high tide from the morning preaching hour until late at night, when the last seeker found deliverance at the altar. Cleveland wants another convention this season and church doors that have never been open to the National before are calling

for the next meeting. The Convention party was again without Rev. A. P. Gouthey. All who read these lines are asked to pray for Mrs. Gouthey.

With finances well taken care of, with warm co-operation of the friends of holiness in the different cities visited, and with abundant cases of successful seeking at the altars, we should all thank God and pray on that this season's tour may minister in a very large way to the whole Holiness Movement. So may it be.

BAR-LUKE.

Revival Echoes from Virginia.

Our first meeting on the Prince George circuit was held at Mt. Sinai where God gave us a good meeting. In eight days we had between 35 and 40 at the altar and many of them got victory. One precious woman said she never understood holiness before, but we believe she has a good case of full salvation.

Our next meeting was at Warwick, Va. We did not find much outside material to work on, but we enjoyed the fellowship of the saints. We began next at Newville Church, but were almost rained out. Good work was done in the salvation of some children. At Disputanta, we had a hard pull with the devil and carnality. We had the old "Colonel" to deal with. He, as you know, is the old fellow who sits on the corner and deals out his ideas about things. Then we had Sister "Dictator" who wants everything done her way. But, we are glad to say the Lord gave us a glorious victory and many precious souls found salvation.

We had with us in this meeting the Wisdom Sisters who did good work in song. This work is in charge of Rev. L. J. Phaup, of the Virginia Conference. He is a fine fellow, always ready to do his part. Quite a number united with the churches. Thank God, He still has power to save and sanctify the people.

E. J. MOFFITT.

On the Western Plains.

Just a word to let you know I am busy and doing my best. I have been in Kansas for several weeks and will probably be here until the holidays. We are not setting the woods on fire out here but we are doing our level best. The big crops, the million-dollar campaign for Kansas Wesleyan College, and the election, with all of the other things that come along to hinder when you try to have a revival, make it mighty hard to hold people steady enough to get blessed. I am with Bro. A. N. Smith, one of the best men you will meet in many years. He was in France during the world war and was at the front in those awful battles. He is a true yokefellow, indeed. I go next to Hosington, Kan., then to Bison, and home.

Your brother.

W. B. YATES.

Bro. McBride at Mineral Wells, Texas.

We have just closed a very successful meeting at Mineral Wells, Texas, with Rev. J. B. McBride as our co-laborer. His ministry was in the power of the Spirit and many were definitely blessed in pardon and purity.

We next went to Des Arc, Mo., for a ten-day battle, at the close of which we went to Ridgeview Park, Pa., where we had associated with us Mrs. Rebecca Belle Griffith, J. B. McBride and A. C. Zepp. Then we jumped to Hugoton, Kan., to assist Rev. Tom Maitland, and then to Greeneville, Tenn., with Rev. Joseph Owen, who can preach as few men can.

Our next engagement was with Rev. J. L. Brasher, Hurlock, Md., in the M. E. Church. We enjoyed our labors with Bro. Brasher,

who is a marvelous preacher and teacher. We also enjoyed being with the people at Hurlock, as we were there last year with Bro. E. T. Adams and had a wonderful revival. We are now in Washington, D. C., with Rev. L. B. Williams, of the Nazarene Church. Miss Martha Curry is the evangelist, while I am doing the singing. At the close of this meeting we go to Cottage Grove, Ore., Nov. 12-28, possibly longer.

Yours for the Master,

FRED CANADY,
924 Bank St., East Liverpool, O.

Revival at Berry, Kentucky.

The Lord has manifested His power in a gracious meeting recently held at Berry, Ky., in which Rev. R. E. Coleman did the preaching. Bro. Coleman's messages were blessed in the salvation of many souls. People were prostrated with conviction, but would come through with shouts of praise for sins forgiven. Forty-two united with the church on profession of faith and otherwise. Some came to scoff but remained to pray. There was not but one service that was not owned by someone being definitely blessed. Bro. Coleman preached the old-time gospel that brought old-time results. We shall always be grateful to God for answered prayer in giving us an old-time revival of religion.

T. R. BOYERS.

A Successful Campaign.

We have just closed another successful revival at Cambria, Ill., with the pastor, Rev. E. J. Haug. Brother Haug is decidedly an evangelistic pastor and stands for uncompromising evangelistic methods of dealing with sin. We found here a faithful band of men and women loyal to the truth, and after about a week of the campaign we began to see results. The day meetings were well attended and much interest manifested. We closed with twenty-one at the altar the last night, with about sixteen getting through to old-time salvation.

After giving the evangelist the largest offering he has ever received for his services in any meeting, the congregation then gave a march offering to the pastor of just a trifle less than \$100.00. God throws out the challenge, "prove me." The people did prove Him and He opened the windows and poured out the blessing.

Monday night was spent in preaching toward a conservation of the work. On Tuesday we left for the next battle at Clarksdale, Ill., where we are expecting another victory.

Yours for souls,

HOWARD W. SWEETEN.

Revival at Gloster, Mississippi.

The Sharon Methodist Church has just closed a very successful meeting conducted by Rev. S. B. Williams, of Basile, La. Bro. Williams did not come to our town talking politics, science, and war, but he came talking religion. He came as an ambassador of the Christ, talking at the fireside and at the table the things that belong to the kingdom of God. He is not a preacher of mean ability; he was not recreant to the doctrine of holiness, giving it, as I feel in my humble judgment, as it should. Holiness put to this old world in a weak, inefficient, and apologetic way is all out of order. It must be put intelligently, forcefully and to the point.

It was the consensus of the people that this was one of the best meetings the town and community has had since the sainted Ferguson and dear Bro. Morrison held a meeting here some fifteen years ago. There were quite a number definitely blessed in

conversion, reclamation or sanctification. On the last Sabbath of the meeting the scribe baptized eight young men and women, and then the following Sunday two more, and received eleven in all into the church. One brother, a Mr. Corbin of the state of New York, joined the church by transfer and was called to the ministry. He will go right into the ministry, joining the Gulf Conference this fall and will take a work next year. The moral and spiritual tone of the entire country will be quickened as a result of the services.

Bro. Williams gave us on the last Sunday at the morning service his conversion from Catholicism which was a fine lecture-sermon and will do good many days to come. The old-time love feast on the last day was a very remarkable time. It was the best way to just find out who are enemies and hold grudges. But to the honor of the Lord I feel if there was a person in the audience that had a grudge toward another it left them at this time.

The community is planning great things for the next year, and we want Rev. L. L. Pickett, of Wilmore, to come and hold the meeting for us. If he chances to read this report will be glad if he will write me his own dates for next summer or fall.

Yours in His service,
DELOS CASSELS.

From the Ozark Hills.

We report this time from the hills of the Ozarks, where the people, generally speaking, were about as void of real salvation as the country is of good roads. This meeting was held in the Methodist Church, and was, I suppose, what you call a hard pull. We had some people who said "once in grace always in grace," another who could see *water, water* everywhere, others who talked so fast they didn't know what they were trying to say. But there were three or four who were faithful to hold on in prayer until the Holy Ghost came to the rescue. There were several seekers; it was easier to get them to the altar than to pray through. About fifteen or more claimed to be reclaimed, saved, or sanctified. Rev. B. F. Teague, pastor of Mountain Grove Methodist Church, was over a few nights and was a blessing to the meeting. We were well taken care of, and left with prayers following us that will be a great help in other fields of battle. May heaven's richest blessings abide with this people.

CARL TUCKER.

Bethpage, Tennessee.

Our meeting which closed recently, proved one of the best held here for several years. The preaching was done by Bro. W. T. S. Cook, and his sermons were inspiring and helpful in every way. One special service was for the children and the entire school came in a body. This was a red-letter day of the meeting. Another "special" was the "Old Folks" day. Many shut-ins were brought in cars, etc., and the church was filled. We had a pentecost as these grand old veterans of the cross gave their expressions of love and gratitude, and told of God's goodness to them all along the way. We sang "Amazing Grace" and other good old hymns that our sainted mothers and fathers sang in the long ago.

Wm. H. Reynolds, song evangelist, of Greenville, Ky., led the singing and rendered valuable assistance in the success of the meeting.

We feel our community has been greatly benefited, the church revived, and ten of the new converts joining our congregation. We are very glad to have Bro. Cook with us again for another year as he has proved worthy in service and won the hearts of the people by his unswerving loyalty and devotion to the cause.

A. H. HUNTER.

Revival of Religion—Hab. 3:2.

Delos Cassels.

"Revive thy work in the midst of the years." What is commonly termed a revival of religion is observed here as a needed blessing all down through the years, and not only so, but such has been the case as recorded in all the sacred history of the human race. Moses, Elijah, John the Baptist, John Wesley, Moody, Sam Jones and Billy Sunday, with others, have been men marking the visitations of great power in revivals of religion. In each case there were dearths in the Christian life just preceding these outbreaks or manifestations.

There will be another revival of wonderful power and of the widest sweep of all. John saw it in the form of an angel flying over the earth and spreading the gospel everywhere. Each succeeding revival has been a little harder to obtain, and will be as we approach the end.

The revival will begin in the Church and move out into the world. It will start with the most spiritual in the ranks of God's entirely consecrated people. It will be born in travail of soul, in agony of prayer, in wrestling with God to save men out of hell; in the deep of hearts so burdened they will cry aloud. This burden is increasing as the days go by. The signs are pointing to its descent; the faith of all the Church is optimistic. Amen!

Will You Crown or Crucify Him?

F. W. Cox.

The question is serious. The issue is vital. We cannot dodge it, for it comes to us constantly. We must meet it just as Pilate had to meet it and make a decision. There is only one of two things we can do. We can enthroned Him as King of kings, or we can crucify Him. There is no middle ground here, just as there is no third choice when it comes to choosing between right and wrong.

Judas betrayed his Master for money. Pilate betrayed the Lord for popularity. Judas was not the last one to betray the Christ for money, for there are those today who are selling the Lord for much less than Judas did. Neither was Pilate the last to betray Him for popularity, for there are many today doing the same thing. With many today it is becoming the popular thing to disown Christ's authority, largely. They are saying some very nice things about Him, but wishing to be classed with the progressive and intellectual, they deny what He took special care to affirm.

Is it not because they wish to gain distinction? Is it not for popularity? Do they expect to accomplish any good by it, or lead a lost man or woman to accept a Savior whose mistakes they are continually pointing out, or whose supernatural power they deny? They know they cannot do that. Men do not want a Christ who is not infallible. They want an infallible God, an infallible Savior and an infallible Book. They will not be won by, or believe in, any other.

Every hand which is used in picking flaws in God's word is just as guilty as Pilate's were that night when he tried to cleanse them with water. They are just as guilty as the hand which held the hammer which nailed Jesus to the cross. Just as guilty as the hands which pressed the thorn-crown upon His brow or the hands which struck Him in the face. What else is it but striking Him in the face? What else is it if it is not marring His visage?

The hand which is used in undermining the work of the true servant of God is just as guilty as the hands which threw the stones which killed Stephen. Those stones were not really aimed at Stephen, but at Jesus Christ. Paul thought he was persecuting the Church, but when Jesus met him on the way to Damascus, He said, "Why persecutest thou me?" The blows were not falling upon Pe-

ter, or John, or any of those whom He had chosen and ordained to carry forward His work. It was Jesus they were opposing.

A choice must be made. It is one of two things. We cannot do both. Will you crucify Him? Will you be one who by setting aside His testimony and the Father's Word, say, "Away with Him?" Or will you crown Him Lord of all by a life of loyalty to Him, to His teaching, and to the Book whose truthfulness He so carefully affirmed and guarded? Which shall it be? You have the privilege of choosing either, but the reward or loss which your choice, your work will bring is in His hands.

As to Your Eyesight.

The very same thing seen through different eyes has a very different appearance. How things look all depends on what kind of eyes do the looking. For instance, to Nebuchadnezzar, the governments of this world which, in vision he was given to see, appeared as a magnificent statue of a man. To Daniel who was given a vision of the very same thing they appeared as beasts. And to Daniel the vision was repeated for emphasis and both times they were seen as beasts.

Daniel saw with the eyes of a man of God, while the king saw through worldly eyes. Therein was the difference. What the man of the world saw was exactly the same thing as the man of God saw, and you know how different the thing seen appeared.

Men in these days are seeing things in the very same way. Jesus tells us that what is highly esteemed among men is abomination in the sight of God. That is, the very thing that seems to men very desirable may in fact be the very opposite. It is of utmost importance that we have the right kind of eyes, that we look out through the eyes of a Daniel and not through those of a Nebuchadnezzar. Through what kind of eyes are you seeing the things of this present world? It makes a great difference.

WM. R. CHASE.

The Bible.

The Bible needs no defense from men. Exiled, it has created a new kingdom and shifted the center and balance of power. Carried away captive, it has broken down rival altars and overthrown false gods till the right of way has been accorded to it by friend and foe. Sold into bondage by false brethren, it has captured the hearts of its masters and ascended the throne of dominion. Driven into the sea, it has gone over dry-shod, seeing its enemies overwhelmed in the flood and itself singing the glad song of deliverance. Burned on the public square by the public executioner, it has risen sphinx-like and floated away in triumph, waving the smoke of its own funeral pyre as a flag of victory. Scourged from city to city, it has gone through the capitals of the civilized world, leaving behind it a trail of light attesting its divine authority. Cast into a leper's pesthouse, it has purified the scales of contagion, restored the rosy skin of smiling infancy, quickened the energies of romping youth, and re-created the sinews of heroic manhood. Betrayed by a kiss, it has stood erect in the calm majesty of eternity, amid the swarming minions of its enemies. Nailed to a felon's cross, it has illumined the darkness by the radiance of its own glory, and transformed the summit of sacrifice into a throne of universal judgment. Sealed into the gloom of a sepulcher, it has come forth with the echoing footsteps of Almighty God, rising to dominion over all intelligence. Marvelous Book! Full of divine life and power! No one can touch even the hem of its garment without being healed. No one can come near enough even to stone it without being blessed. It shall rise in power and beauty as long as there remains one sinner needing salvation or one saint hoping for heaven.—Bishop Charles H. Fowler.

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(Continued from page 1.)

inactive. To submit without protest to the false teaching, to the worldliness which is flooding the churches, to the theatrical shows, and amusements which are being brought into the house of God, and to the startling neglect of the great doctrine of the atonement and man's need of a Savior, the importance of repentance and faith in Christ for salvation, would be a crying sin against God and humanity. We must cry out whether men will hear or whether they will forbear.

(Continued)

Editor of PENTECOSTAL HERALD:

Dear Brother: Have you read the article of Rev. B. F. Atkinson, which appeared in a late issue of *The Methodist Review*? What do you think of the article? As a reader of THE PENTECOSTAL HERALD I should like very much to have an expression of your opinion in the columns of this paper.

A HERALD READER.

My Dear Reader:

I have read the article to which you refer. I am not specially surprised that Bro. Atkinson should write such an article, but I am a little surprised that Dr. Thomas should publish it in *The Methodist Review*. Anybody acquainted with Methodist theology, the plain standards of doctrine of the Methodist Church will, upon reading the article, see at once that it is in direct antagonism to the plainly written doctrines of Methodism. There are quite a good many people left in the Southern Methodist Church who do not believe the organs of the Church should be used to propagate teachings in direct antagonism to her standards. It is quite probable that Bro. Atkinson is not well acquainted with the history of Methodism, and that he has no accurate mental or spiritual grasp upon the great Bible truths and deep Christian experiences which brought the Church into existence, and have made her such a spiritual force in the world.

Dr. Thomas, evidently, is well acquainted with the history of the Church, its origin, its standards of doctrine, its hymnology, and he knows very well that the Wesleys, Fletcher, Clarke, Watson, and Pope, taught entire sanctification as a second work of grace. He also knows that Bishops McKendree and Asbury preached the doctrine and testified to the experience. In view of these facts, it is

strange that he would put such an article as this one emanating from the pen of a brother who evidently is not acquainted with these truths in *The Methodist Review*. Dr. Thomas was not elected to his high position to give the Church a new system of doctrine, but to defend and inculcate into the minds and hearts of the people the great truths which brought the Church into existence, and if preached with earnestness and zeal, would bring back to the Church her lost power, and give the nation the revival so badly needed.

My candid judgment is that the article will do good. The subject needs agitation; there is too much lethargy in the Church. Unfortunately, many of our people do not know that we have a doctrine of full salvation to be sought and obtained by faith. I am confident that this article will stir up the holiness people of Kentucky to a renewal of their zeal. It will not disturb the faith or dull the experience of anyone who knows the Lord in His sanctifying power; and it may produce an agitation that will awaken the spirit of inquiry and prayer among many Methodist people whose religious experiences are not at all satisfactory.

You may be sure of one thing; this article will produce considerable agitation and lead to a very general discussion of the subject. I am reminded of a remark I once heard Sam Jones make: "Where there is sanctification there is agitation; and when there is agitation there is salvation; where there is no sanctification there is stagnation, and stagnation is the last station on the road to damnation." The time has come when we need to stir up the Methodist people on the subject of the baptism with the Holy Spirit in a full cleansing from indwelling sin.

If this article in *The Methodist Review* should lead, ultimately, to the arousing of the people and the holding of a number of holiness conventions throughout the state, the establishing of several holiness camp meetings, and the sanctifying of a host of hungry-hearted people, it will be another instance of God's making the wrath of man to praise Him. No doubt, the article will bring comfort to many carnally-minded people and give material to those who delight to fling their innuendos and ridicule at their brethren and sisters who are rejoicing in that gracious second work of grace which cleanses the heart from all sin. Those who approve this article and endorse its contents will not find it a means of grace, nor will they be able to thank God for any help obtained from it in a dying hour. Later on, the article will be thoroughly examined in the columns of this paper.

What About This Brother?

A brother whose name and address I could give tells me that a moving picture machine was slipped into the Methodist Church of which he is a member, and a show put on before he knew there was any plan whatever on hand to put in the machine. The first picture shown in the church was a movie of the Mary Pickford production, and the notice of the show which had been given came out on the front page of the same newspaper which contained on the same page a notice of Mary Pickford's sensational divorce. A few days later, this brother received a notice from the treasurer of the church for a financial contribution for the support of the church. He wrote a letter in which he said he would make no financial contribution while the church was used for a show house.

He went around and laid the letter down before five church officials, everyone of them signed it. The letter went in to the treasurer and the movies stopped. I say, thank God! for a man with conscience and backbone.

The crowd that is determined to make a show-house of the Church, proposes to run roughshod over the more spiritual and de-

vout Methodists of the country and have their own way, but there is a storm of protest gathering and if the enemy continues to encroach the storm will break. May the people who fear God, trust in and love the Lord Jesus, gird themselves up for the greatest and holiest battle that has been fought in the religious history of this nation.

H. C. M.

Added to the Bone-dry List

BY MRS. H. C. MORRISON.



OVA Scotia, Manitoba, Saskatchewan and Alberta voted to be bone dry on October 25. The indications are that Canada will win for national prohibition. This will make the enforcement of prohibition in the United States less a problem.

A special correspondent of the *London News* has been sent to this country to study conditions relative to prohibition, and he has pointed out some of the benefits enjoyed by legitimate business as a result of diverting the more than two billion dollars which was wasted every year on booze into all lines of trade. It is the conviction of this English newspaper man that if, for any reason, America should again become wet, the business interests would set on foot such a dry campaign as would astonish the United States and the world. We trust this spirit will take hold of Great Britain and ere long that country will be enjoying the fruits of national prohibition.

Japan is waging a fight for national prohibition. The Japanese people awakened to the fact that 20,000,000 bushels of rice were being consumed every year in the manufacture of sake, the Japanese intoxicating drink. This necessitated an increase in the price of food until the people could stand it no longer, and in many instances showed their dissatisfaction by assailing the houses of the rice merchants.

Dr. Nakajima, of Kyoto Imperial University, pays the following tribute to America:

"Every sane Japanese will approve America's prohibition of alcoholic drinks. America in deciding to prohibit alcohol and in endeavoring to get the Prohibition clause included in her constitution furnishes the most remarkable spectacle in the modern history of the world. To me, American Prohibition is more memorable than her intervention in the war. If there is anything which Japan is in need of learning from America it is American temperance."

How can America help in this fight to free Japan from the evil of intoxicants? The most effective way is to enforce the law in our own country, proving to other nations that national prohibition is a reality. Then we must encourage the native Christians who are leading in this work to free their country from the evils of intemperance. The nations of the earth are looking toward America for deliverance, and if we fail to make good ours will not only be a national calamity, but world-wide. In no age of the world is the fact that we are our brother's keeper more apparent than at the present. May God help us to mark out a plain path for their feet that they may not err therein. I have the earnest in my heart that ere many more years shall pass we shall be enjoying world-wide freedom from the liquor traffic. God grant it may be so.

Now Ready.

A book, entitled, "The First Ten Thousand Years in Hell," contains the prize essay on that subject, and is now ready for sale. There are five splendid articles written by men of heart and brain, which we con-

sidered so valuable that we decided to put them in book form. This book may be had of The Pentecostal Publishing Company, in paper cover for only 35 cents each, or four for \$1.00.

Revival Work in Florida

John Paul.

The Bloomingdale camp meeting, near Tampa, Fla., enjoyed a session this year of unusual interest and blessing, which resulted in several scores of people being at the altar of prayer, and a number entering into salvation and the fullness of the blessing.

I was in this camp meeting during its last year's session, and have been pleased to witness the signs of progress and improvement. It is an old camp, belonging to the M. E. Church, South, and was probably well located when first established, but under present conditions it is most too far from the city and from the good roads. In spite of all this, large numbers of automobiles and trucks brought passengers from the city, and the main services were attended by large audiences.

In the nature of the case the presiding elder and local pastor co-operate with the Board in the management of the camp. The presiding elder is Rev. W. A. Myers, a graduate of Asbury College, and one of the most aggressive and successful men in Florida Methodism. He preached some at the camp last year and, on request, he became my regular co-worker this year, taking all the afternoons and two of the night services. I was called upon to preach twice on nearly all the days of the meeting. Rev. B. T. Rape, the pastor, and a number of other preachers from different points, gave us their hearty co-operation. Mr. P. M. Boyd, the well-known evangelistic song director, with Mr. Frank Twilley, that most remarkable pianist, had charge of the music, with other able assistants. This was a splendid spiritual feature. Miss Emma Tucker, the well-known lady evangelist, was with us one day at the camp and delivered an impressive message.

Due to the enterprise of Bro. Myers and the Committee, we had a number of special days backed by extra advertising, which added to the interest of the meeting. The preachers' day, on Monday, brought most of the Methodist preachers of the city, and was attended with unusual interest and blessing. As a result of the influence of the meeting, Dr. Dunkle, the pastor of old First Church, Tampa, felt warranted in asking our corps of workers to move into the city after the camp meeting and conduct a revival in that splendid conservative church. Time would not permit us, just now, but we hope to respond to their invitation and be with them for a campaign a little later. By special arrangement I spoke to a mass meeting of the Methodist young people of the city in First Church on the afternoon of the last Sunday of the camp meeting.

Tampa has a number of splendid Methodist churches. I would infer from the information gathered that there are not more than one or two, if any cities in America, with a larger per capita of Methodist population. This makes an extra good field for evangelistic work, when it has not been spoiled, and I trust that Tampa has not been spoiled. The general impression is that Florida is a ripe evangelistic field, with thousands of hungry-hearted people, who are ready to hear a full gospel message if once the preacher can get their ear and their confidence, and if they happen to like his style. I do not mean to intimate that they are fastidious, but they seem to have had more than their share of peculiar brands of evangelism and holiness.

REASONS FOR REMEMBERING.

Asbury College does two things for the Church. One of these services has attracted the attention of Christendom; the other is scarcely observable, and may not receive recognition till the day of final reckoning. One of the services is that of finding and training an exceptional proportion of ministers and missionaries; the other is spurring the religious schools of the country to emulation by its reflex influence. There has been a marked increase of spiritual effort in the Christian colleges of the country lately. Many are not aware or willing to admit that the one incessant spiritual effort of Asbury college through the years, referred to here and there by bishops and church leaders and watched by open-hearted college men, has relayed the vision of college revivals to the thought of the Christian college leadership of this new age. But this work is not completed, and will not be, till the kingdom comes. If Asbury College should lose its efficiency for spiritual leadership through lack of support in this critical hour and drop out of the march it would take an angel to compute the indirect loss that would result from the general effect upon the Christian education of America, not to speak of the stream of recruits which would cease to come forth from her halls to answer the call of the white harvest fields.

A great campaign is being put on by the churches for those colleges which they have elected to foster. Since the interchurch relationship of Asbury College is as it is, the movers of these campaigns cannot list this College among the beneficiaries of their appeals, though their sympathies be with it; but let us ask the consecrated stewardship of the Church if they think it will be wise to forget Asbury College in the days that they are conferring their gifts? JOHN PAUL, Vice Pres.

It is our hope that the Bloomingdale camp meeting will either be favored with trolley service soon, or that it will be possible to give it a better location. One mistake this year was in not advertising it in THE PENTECOSTAL HERALD and other papers that circulate at large. Florida is such a cosmopolitan state that we may easily be favored with the presence of unexpected visitors at a place like that when it becomes known that a gospel feast is spread.



GOOD NEWS

BY

REV. C. H. JACK LINN
EVANGELIST

THE PARABLE OF FAST-MOVING THINGS.

A learned man arose. A long black coat and a white necktie graced his form. Beside the Pulpit he stood. For, verily, this learned man was a preacher. He taketh his text in John, the fourteenth chapter, the twelfth verse—"And greater works than these shall he do."

With much show of Oratory, well-balanced Sentences, a perfect Diction, he speaketh:

"What progress we are making in the world! Wonderful, wonderful progress! No—the world is not getting Worse, but better. The Automobile, for instance. A few years ago it was not thought it ever could be Practical for the streets. Now it circleth the Globe. The Talking Machine which reproduces the human voice; the Aeroplane, the Submarine, the Telegraph, the Telephone. Time would fail me to mention all.

"Then in Education—our great Schools, Colleges, Universities. What Science has wrought! And—"

The learned man who standeth beside the Pulpit and weareth a long black coat and a white necktie continueth in great eloquence.

"And I would not forget to mention the Greatest Progress of all. The progress of the Church. Think of its Organizations, Social life, New Methods, and so forth and so forth. How much better than the Old way.

"Why, if John Wesley would come back today he would not know the Methodist Church."

And a number of Old Fashioned Folk in the Pews crieth aloud, "Amen! and Amen!"

For, of a truth, were John Wesley to come back today, he would say: "I knoweth not the Methodist Church."

Thus endeth the Parable of Hallelujah Jack.

"The Lost Christ" is one of the most interesting and telling sermons preached by that remarkable man, Gipsy Smith. So great was the demand for it, that he was asked to preach it the second time during his meetings in Louisville, Ky. It is a wonderful warning against backsliding, and will be a spiritual tonic for the faithful Christian, as well as a warning for the one who has missed the way. Order for your friend, no matter what his standing, spiritually, may be. Only 35 cents, of Pentecostal Publishing Company.

MRS. H. C. M.

IS THERE NO PITY?



Your Share and Mine.

Calvary is not a story of 2,000 years ago. It has been repeated a thousand times in Armenia where the ruthless hand of the Turk has defiled everything within reach. For 1,300 years the people of the Near East have been fighting the battle of Christianity. They have been burned at the stake, flailed alive and crucified but have not renounced their faith.

Can you imagine that out of three million people in Turkey and Persia not one has a home? They are exiled in the wilderness. The long road from the Caspian Sea to the Persian Gulf is strewn with skulls of their saints. This is indeed their Calvary.

The Turkish sword has taken half of the oldest Christian nation and hunger is threatening the other half. Shall we permit them to perish of hunger this winter and allow the Turk to rejoice that he accomplished the purpose of the ages?

Are we to sanction a Crucifixion our dollars might prevent? Are we to lose our souls to save something which may vanish in a day?

As a thank-offering make your check payable to

John H. Leathers,

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OF ASBURY THEOLOGICAL SEMINARY

Letters from the People.

EXTRACTS FROM LETTERS FROM THE PEOPLE.

H. L. Golden: "I have been preaching and the Lord has blessed my labors. I have an open date for Christ-mas. Anyone desiring my services may address me, Canton, O."

Minnie Lyon: "Until ten years ago I was walking in darkness, and felt if I should die I would be lost. A year after my husband died I went to the Beulah camp meeting at Eldorado, Ill., and Sister Bertie Crow was preaching. When the altar call was made that night I went to the altar for sanctification, but found I had never been justified, so I prayed but found no relief. I went to the next service and when the call was made I made a leap for the altar, and after praying a while I felt my sins start at my feet, roll over my body and off at my head. I felt so flat I did not get up but sat there praising the Lord. I went on my knees again for sanctification, and after laying everything on the altar the blessing came. All desire for worldly pleasures is gone and my heart is full of praises to God."

Mrs. J. M. Evans: "I am going to subscribe for The Herald and want to give a few words of testimony. I feel, if the Lord should call me I would be ready. I have had a pleasant summer, being privileged to work for lost souls. While on a visit to my daughter's she gave me a copy of The Herald, and I am subscribing for it. It is a grand thing to be ready when the summons comes."

Mrs. Louisa Dunbar: "I praise the Lord for the privilege of reading The Herald. I do not intend to ever do without it, and send it to others to read. The Devil tells people they have not time to read but they have time to do everything else they want to. People are not satisfied unless they work seven days in the week and then get mad when you rebuke them for breaking one of God's commandments. God bless Asbury College, and Dr. Morrison and his wife."

Mrs. Eliza Fenry: "I am glad my life has been spared to work for Jesus. We are praying that God may make our life a real sermon to draw men and women to Christ. Will The Herald readers pray for me that I may live to His glory."

I. T. Groves: "I praise the Lord for saving, sanctifying and calling me into His service. Will The Herald readers remember me in prayer."

Mrs. H. Dickson: "I thank God for the cleansing blood. No more I sail a stormy sea, my wanderings are past; I stepped into the lifeboat, and now my anchor's cast. There is satisfaction in Jesus."

Daniel Bacher: "The Herald is inspiring reading; with me, it is next to my Bible. God bless Brother and Sister Morrison in their important work. I pray The Herald may continue to be a blessing throughout the world."

Rev. J. C. Williams: "As I look back on my 15 years of ministry I tremble to see how little I have done for my Master. I have only had 2764 professions since I have been preaching. After careful survey, I find that only about 33 out of every 100 seem to live up to the standard of a Christian life. It is much harder to have revivals now than formerly, but I expect to hold on to the old time methods."

Rev. S. J. Burkey: "I praise God for saving me from all sin and giving me a free pass across the Jordan into Canaan. We have not forgotten our fine trip to Wilmore when we took in the Convention and Commencement last spring. I attended the camp meeting in Cincinnati and it was grand. Hope to go to the Convention next spring."

Mrs. J. H. Schwarting: "Jesus said, 'Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven.' Parents, we are responsible for our little ones and we should not neglect their daily training along with their other training. We should read the Bible to them and its truths will sink into their hearts and may be the means of their salvation. O, that we may be careful to train them up in the way they should go, for we have the assurance that they will not depart therefrom."

Mrs. Alice Johnson: "I need papers like The Pentecostal Herald in my work of missions and prison work. If any one feels inclined to send me some of their old papers I shall be glad to get them. Address me 252 Frank St., Augusta, Ga."

Mrs. J. R. Hadden: "Am sorry to say I have never been sanctified. We are at very low ebb, spiritually, and we desire the prayers of The Herald readers that God may pour out His blessings upon us."

Mrs. S. H. Tucker: "I praise the Lord for baptizing me with His Spirit. How true it is that His ways are past finding out. I am trying to do all I can to win precious souls to the Master. Pray for me that I may do my duty."

Lucy Grinstead: "I just received my Herald yesterday and I enjoy reading it! I should like to shake the Editor's hand and tell him what a help it is to me. May God bless the entire Herald Family."

Mrs. E. C. Johnson: "We came to Ohio five years ago, and have moved twice since coming to Ohio. My first

camp meeting was Sychar this summer. I feasted on the sermons and testimonies."

Mrs. David Layfield: "I am praising the Lord for lifting me out of sin into holiness. I want you to pray for our little M. E. Church at Harrisville, W. Va., that we may have a revival."

NANCY, KY.

We began a meeting on first Sunday in October, in an old church, with bullet holes all over the house; in fact, there was very little glass left in windows and the door had been shot to pieces, the organ had been torn up by card-players and craps-shooters. We managed to get together two or more back-slidden Methodists and nailed slats on the windows. We rang an old bell that had fallen down, but thank God, it still had a sound. We beat it and beat it till we got a fine moss-backed Baptist, and a lot of wild boys with pistols in their pockets together. Then, by the grace of God, we went "over the top." While the boys beat the sides of the house and fired their pistols into the air, I stood on the old 23 Psalm. The old church caught fire twice. God wonderfully helped us dig up sin and on Saturday night, the only one who came to the altar was wonderfully saved. I have never seen such power as was manifested. The girl lay in a trance for some time; while in the trance she opened her eyes and exclaimed, "Oh, how beautiful!" then closed her eyes again for a short time, then sprang to her feet shouting and praising God.

I go to Georgia to be in a meeting this year. I am out for God and if you want an old-fashioned, God-sent revival, don't think you will insult me by giving me a chance in hard places.

Jas. M. Mackey,
Wilmore, Ky.

A SIMPLE REMEDY.

In the requests for prayer in The Herald we often read of some one suffering with cancer, we all know not

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every one, and I am sorry to say not many are healed through faith. I know a simple remedy for cancer, that might save many a poor sufferer from death if you are willing to make an item of it in The Herald. Get powdered blood-root, otherwise red succoon-root, from any druggist. apply this powder to the cancer until the cancer is dead. If this is painful wash the powder off at night and put any soothing salve on for the night, apply powder again through the day. I consider this will be an act of mercy. It grieves me to hear of people suffering when there are remedies if they only knew of them. I am a perfectly helpless invalid with nothing to do but try to help others.

A Herald Reader.

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A SAD FACT.

Upon approaching a very intelligent looking young man a few days ago, on the subject of religion, he informed me that at one time he felt as though he had a good experience, until he enlisted in the army where he denied both his experience and the divinity of Christ, by the reason of the fact that each chaplain unchristianized the other, and tried to hold up his church as the only way. He continued by saying, "If there is any such thing as salvation, evidently all of these men must have been wrong save one, and if that many earnest men failed to live right, when that was their occupation, how do you expect a little bookkeeper to do it in connection with his work?"

Of course, I tried to explain to him the power in the blood of Christ, called his attention from the chaplain to what holy men of all denominations

had done for the world, the lives they had lived through the power of the Spirit, etc. But deep down in my heart I was thinking while trying to point him to Jesus, that it is not only a pity but an open shame and disgrace to christian civilization to send out preachers who, by their narrow teaching make more infidels than Christians. May God save us from isms, and schisms and give us more Holy Ghost religion and a passion for the lost.

J. W. Montgomery.

Fallen Asleep.

CARLTON.

At home in Sardis, Miss., Oct. 31, 1919, the heavenly gates were opened, as a gentle voice said come; and the spirit of Dr. William F. Carlton sweetly, peacefully passed in. Dr. Carlton was born Dec. 23, 1833, in Haywood Co., Tennessee. He was converted in Aug. 1850, and joined the Methodist Church at Brownsville, Tenn., under the ministry of Rev. J. C. Collins. In the later years of his life he sought and obtained the blessing of a pure heart. "Blessed are they which do hunger and thirst after righteousness for they shall be filled" was fulfilled to him. His daily life and conversation showed to the world he had the joy and peace which the world could not give neither could it take away. His life was hid with Christ in God. Many were the trials and tribulations during the 86 years he spent on this earth. He was a faithful soldier of Christ and of his country, having served his country four years of civil war. The Bible was his daily companion, and "even when alone," he was never alone. Even when suffering intense pain, he would praise the Lord. He made no compromise with sin but prayed always for more faith and wisdom to guide him to higher heights in the christian life. He was a faithful and devoted servant of God and a regular attendant and liberal supporter of all the church institutions, until overtaken by the infirmities of age.

Dr. Carlton was twice married; first to Mrs. Susan Ann Elizabeth Evans, of Brownsville, Tenn., who preceded him to her home on high in 1896. In later years he was married to Mrs. Steve Floyd Mitchell, of Pleasant Grove, Miss, who was a faithful companion till death. He administered both physical and spiritual help to the sick, poor and distressed. Indeed, he was a father to the orphan; having no children of his own, he partly reared four orphans, the writer being the last of that number and a living witness of his fatherly care and Christ-like training. Truly he has now his reward at God's right hand. It is never easy to separate from those we love, but the sorrow is so much less when we are sure of meeting again.

His adopted daughter,
Rose Mason Floyd.

King.

Elias King was born in Prince William's Co. Va., June 15th, 1832, died at the home of his daughter, Mrs. Robt. Martin, Oct. 11th, 1920. When five years of age his parents moved to Ohio where they remained till he was fifteen, when they moved to Iowa where he spent the most of his long life.

He was married to Miss Rebecca Margaret McClelland in Sept., 1875; to this union were born five children, all of whom survive him. He was converted and joined the M. E. Church fifty years ago. His home was always open to strangers, a shelter for the homeless, and of his earthly goods he freely gave to the poor. He was blessed with a strong body, loved to work and was so favored that he was able to work up to a few months of his death. He was specially fond of his family and spared himself in no way in which he could be of help and blessing to any of them. He was always considerate of, and obliging to his neighbors and had rather suffer loss than to incur any one's displeasure.

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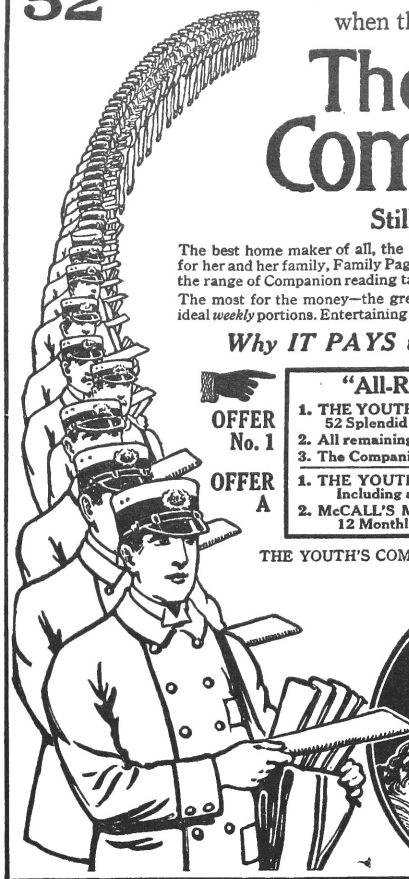
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ure. He seldom missed the regular church services and was liberal in his support of all religious enterprises.

He claimed to have received the experience of holiness. He was always a kind husband and a loving father. Heaven seems so much nearer and more real since father has gone, and at times we can almost see him standing near the gate, waiting for us.

C. M. King, Evangelist.

BROWN.

Julia E. Brown, daughter of Hiram and Mary A. Mings, was born in Morgan County, Ohio, Aug. 15, 1864. She was united in marriage to C. M. Brown, Dec. 31, 1883; to this union were born eight children, seven of whom survive her. Forest, the youngest son, preceded her seventeen years ago. She was converted at the age of sixteen; and afterward sought and obtained the experience of holiness, as a second definite work of grace. She united with the Holiness Church of Athens and was a faithful member until the end.

She was a sufferer of asthma for several years but was anointed and instantly healed in answer to prayer eleven years ago; she afterward had a complication of diseases and eight years ago was given up as incurable by medical science, but God touched her body at different times in answer to prayer and her life was spared when all medical aid failed. In Sept. 1919, in answer to prayer God touched her body in a special way, and for several months she enjoyed the best health she had for a number of years. In July, 1920 she contracted a cold from which she never recovered. During all these years of affliction she was a great sufferer but bore it all patiently until the end, which came Sabbath morning Oct. 17, 1920, at 5:20 A. M. at which hour she passed peacefully away at the age of 56 years, 2 months and two days. Mrs. Brown was a good mother and faithful companion and leaves to mourn her loss a husband, four sons, three daughters, nine grandchildren, five sisters, two brothers and a host of relatives and friends.

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O helper of the weak, the oppressed,
Upon the nations now in strife,
Look Thou in pity, and behold
The awful sacrifice of life;
Thou carest for Thy creatures all,
Since Thou dost mark the sparrow's fall.

O listen to the orphan's cry;
O list Thou to the widow's wail;
Behold the lands made desolate;
O let not wicked men prevail.
In this unholy, cruel war,
Hide not Thy face, stand not afar.

Helpless is man, Thou hast all power;
Foolish is man, but Thou art wise;
To save the needy and distressed,
Wilt Thou in mercy, Lord, arise?
O gracious God, in this dread hour,
Stretch forth Thy hand, show forth Thy power.

O bid the warriors cease their strife,
Their deadly weapons cast away,
And to resume them nevermore—
Hasten O Lord, the glorious day.
Thou who the sea calmed at Thy will,
Speak yet again, thy "Peace, be still."

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SUNDAY SCHOOL LESSON.

BY JOHN PAUL

ALL THAT WE TAKE HIM TO BE.

Date: Nov. 28, 1920.

Subject: How Jesus was Received.

Lesson: Matthew 11 and 12.

Golden Text: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28.

Our lesson is selected and arranged with a view to showing us the estimate which was placed upon Jesus by the different persons and groups of persons concerned. Some of the circumstances recorded occurred late in His ministry, after His disciples, His friends, His enemies, and the public at large had had considerable opportunity to study Him and form their estimate of Him. There is scarcely anything more vital in the Gospel than a proper estimate of Jesus Christ. To the devout and thoughtful student His marvelous personality furnishes a theme for unending investigation. He possesses such infinite greatness that no one can ever get to the end of the study, so long as one's conception of Him is not distorted, he will find it impossible to represent Him any greater than He is. The Church needs to learn to worship a great Christ, and to represent Him to the world as a great Christ.

Differing View Points.

As Christ went forth in the glory of His ministry, John viewed Him from the grim walls of a prison; the hostile Pharisees viewed Him out of hearts of prejudice, envy, and hatred; the public at large, including even His disciples, viewed Him out of minds which had known only a small provincial faith. The views of each one tended to be progressive or regressive, according to the temper of the individual. Under the trying monotony of His prison life, John's human nature became fagged, and it seems to have been hard for him to bear himself up in a state of buoyant faith. Perhaps he could not understand his prolonged sufferings, in the light of Christ's Messiahship. Some

have thought, however, that John had almost superhuman insight, that he was conversant with God's plans in detail, and that he had eyes with which he could see the silver lining beyond the clouds. They have thought, therefore, that when he sent his friends to inquire as to the identity of Jesus it was only for their good. It is probably safe to assume that John was under temptation. The attitude of these who were unfriendly became more and more malignant, in harmony with their own inclinations, till in the latter part of his ministry it headed up in threats of murder, and at last in the tragedy of Calvary.

Gradual Discovery Of Christ.

The evolutionists are wrong in teaching that the idea of God as it exists among Christians today originated from natural sources, and gradually evolved from crude and primitive conceptions; they are wrong in saying that the God of the Old Testament is inferior to the God of the New. The knowledge of God in both dispensations came to man by direct revelation, in terms as high as He was able to appreciate, and while the apprehension of God among the masses of worshipers in ancient times was inferior to what it was to be later, an intelligent study of the sources of revelation from which they got their information about God will prove that He revealed Himself as the same author of infinite holiness in both the Old and New Testament. The gradual processes by which God has brought man from one stage to another in the knowledge of Him proves the limitation of man in his fallen condition, and nothing more. This same method is illustrated in the way Christ revealed Himself to His disciples. In a few brief instances at the early part of His ministry the full truth of His deity was stated, but it was not understood; and He did not begin an elaborate course of teaching men who He was. As He went forward with His gracious and mighty works, and His words as never man spake, He let the truth dawn upon serious minds till they discovered Him for themselves, and some toward the last were enabled to exclaim as Peter in his great confession, "Thou art the Christ, the Son of the living God." Even today we are discovering Him, as in our infirmities we continue to abide in His fellowship and walk in the light; and He becomes more to us as the days go by.

EVANGELISTIC NOTES.

Rev. L. Lee: We closed a meeting at Sadieville, Ky., with wonderful victory. Souls were reclaimed, regenerated and sanctified, and ten added to the church. Rev. F. T. Howard did the preaching, and Brother Frost and wife had charge of the music. We took Brother Frost and wife with us to Corinth where we had the best meeting they have known for years. Many wept their way through to victory. The good people contributed to our comfort in a material way, and also responding financially. Eight were added to the church. We began

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last night at Kavanaugh. Pray that we may have a great victory here also."

J. W. Marley: "We recently closed a good meeting at Girard, Ga., with Rev. J. P. Daugherty, in which several were saved and sanctified. We are now in a meeting near Nancy, Ky. We have some open dates for any one who desires an old-time meeting. Write me, Wilmore, Ky."

Rev W. C. Moorman: "Our meeting at Combs, Ark., was not a great success, but much good was accomplished. Those desiring my services may address me Quincy, Ill."

Z. P. Bells: "The Lord blessed the meeting in Parkland Nazarene Church with fifty seekers at the altar and most of them finding the desire of their hearts. District Superintendent C. A. Gibson preached the truth in power, while Evangelists Robter Kennedy and Pauline Kennedy led the singing. The spiritual tide of the church is rising. Best revival for four years."

Cowman and Kilbourne: "We have just closed a most successful tent meeting here in the City of Tokyo during which the Lord gave us about five hundred seekers. We had a splendid location on a busy street, and the tent was crowded every night with about nine hundred earnest listeners. It was a time of great spiritual demonstration and blessing, reminding us of the reports of old-time Methodist camps. Praise God!"

M. M. Bussey: "We are in the third week of a good meeting with C. D. Norris and wife at Newberg, Oregon. God has ordered the battle and blessed His word. Souls have been saved and the saints richly blessed by the sweet melting presence of the Holy Ghost. Our next meeting is at Hemet, Cal., Nov. 7-22, the earthquake city. I have seen many of the buildings piled in heaps there, but I am asking Jesus to hold back those from beneath and send one down from above."

A. J. Smith: "With 18 out-going missionaries present and the First Church of the Nazarene of Seattle packed to its utmost seating capacity, I witnessed, last evening, the greatest missionary farewell meeting that I have ever heard or read of. There were shouts of victory, songs of praises, and testimonies of all the out-going missionaries.

This morning at 10 O'clock, the friends from Seattle and those who had come from a distance met at the docks to see us off. There was singing, praying and scripture quoting. Friends and loved ones smiled

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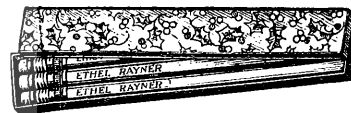
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through their tears as they waved their last good bye, perhaps never to see us again. Yours on the firing line for God and holiness."



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ANNOUNCEMENTS.

Rev. Harvey H. Leach is open for dates to do evangelistic work anywhere the Lord may call him. He may be addressed at Cortland, N. Y. from Nov. 20 to Dec. 19.

L. E. King will answer calls as a singing evangelist. Address him 121 Mill St., Kenton, Ohio.

A new holiness mission has been opened in Pittsburg, Pa., known as the Immanuel Holiness Mission. It is located 346 2nd Ave. J. W. Smith is the president, D. S. Wetzel vice president, J. K. Patterson, Secty., C. C. Peach, Treas., and L. W. King, Cor. Secty. The opening service was held Oct. 10, with Rev. V. H. Fischer in charge. Many bowed at the altar and sought mercy. D. S. Wetzel preached at the evening service and many sought the Lord in pardon or purity. We are going to run this Mission for God and holiness. We ask that The Herald readers remember us in prayer. Meetings are held

Tuesday, Thursday, Saturday and Sunday evenings at 7:45, and on Sunday at 2:30.

REQUESTS FOR PRAYER.

Prayer is earnestly requested for Mrs. Marvin Wright, a young mother who is suffering from tuberculosis, that she may be healed.

A mother asks that we may pray for her husband and sister that they may be saved.

Prayer is desired for an aunt who who is in a very serious condition, that she may be healed.

Will The Herald readers please pray for a Christian father that he may be healed of heart trouble?

A troubled heart asks for prayer that she may find peace with God.

A mother comes begging prayer for her daughter who has formed an attachment for a worldly young man, that their friendship may be broken off.

A Herald reader requests prayer that she may be healed of tumor.

Prayer is desired for a Methodist preacher who has nervous trouble, and needs financial help as well.

Pray for Mrs. Shaffer that she may be healed. She has been a sufferer for two years and can't move her lower limbs.

Mrs. Rosa Lynch asks that we pray that she may know more of the power of God in her life. She is an inmate of the Old Ladies' Home, Fayetteville, N. C.

THE IRISH HOME RULE.

Reader, do you know what "Irish Home Rule" means? Are you aware that it is simply a Roman Catholic proposition? It is an effort on the part of the Pope and his pliable tools, the Hierarchy, to crush Protestantism in Ireland—yes, not only in the Emerald Isle, but in the Empire of Great Britain. That is exactly what it is, and our people, who are chiefly Protestant, should have the facts.

Ireland is one-fourth Protestant, (in Ulster), three-fourths Roman Catholic. Set up a republic in the Island and who would run things? Would not parliament be dominated by Catholic cardinals, bishops and priests? Would not the laws be made and administered by them? Has Rome ever shown in her bloody and benighted history any regard for the right, the feeling and the teachings of Protestants? She would sooner crush Protestantism than to wipe out all the venomous serpents that infest any land. And this is the power before which our foolishly selfish, politicians are crying and kowtowing today. If our God-fearing people only knew all the facts how they would make it hot for these Irish Catholics and their trucking politicians.

I have just prepared a small book on this subject, giving eye-opening facts. One friend has bought one hundred copies for distribution, another fifty, etc., etc. We want

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OUR BOYS AND GIRLS

Dear Aunt Bettie: I don't know if you will call me selfish or not for taking so much of your time, but I just love to visit with you, because you know I like good company. I am writing so I can thank that "boy" 8½ years old that lives in the Ozark mountains for the nice little book he sent me. I don't mind getting letters from boys that old. You live in the Ozark mountains you said, so I want to tell you that my mother and father attend camp meeting in the Ozarks every summer. My brother does too. He played the cornet for them this last summer. You said you never have been to a theater, never witnessed a ball game, or never seen a movie show, but was waiting to see the picture show that John saw on the isle of Patmos in his vision. I surely do think that is the kind to see and I am waiting to see it too. Emma McConnell, Lot's wife was turned into a pillar of salt because she disobeyed God in looking back at the city God told her to leave. I surely do love to read books. I have quite a few. One of them is "My Hospital Experience" by Bud Robinson. I bought it while attending camp meeting in University Park, Iowa, where my sister is attending school. She is studying to be a missionary to China. I expect to go to school up there next year. I surely do think it was wonderful the way God helped "Uncle Buddie" to get well (that is what he told me to call him at camp meeting.) It was little short of a miracle. I have heard quite a few preachers, among them Bros Huff, Bud Robinson, Adams, Owens, Babcock, Brasher and lots more whose name I cannot recall just now. Aunt Bettie, I know you will feel like shaking me because I took up so much room and time, but I could just rattle on like this forever. So you will have to forgive me. I wish some of the brave and noble knights that lived in story books would come and put an end to Mr. W. Basket, but as that is impossible we will have to bear with him. Lots of love. Mildred Salzman.

Dear Aunt Bettie: As I am feeling rather lonesome I thought it would not hurt me to write a few lines to you and all the cousins. I am seventeen years old but I do not go to school on the account of my health. I belong to the St. Stephens Episcopal and was confirmed when I was twelve years old. My brother Frank was in a meeting recently with Rev. Morrison.

He was home with his wife about a week ago, but has left now to take up his winter work. I like him to come home and visit but it is so lonesome when he leaves us again. The town, in which I live, is not very large but is a pottery center. It is surrounded by hills and is a great pleasure to take long walks into the country on a hot afternoon. I fear my letter is getting too long so will close for fear of Mr. W. B. I would be very glad to correspond with some of the cousins who would care to write me. My address is 780 Fenton Street, East Liverpool, Ohio. Nellie Watkin.

Dear Aunt Bettie: How are you and the cousins getting along these lonesome days? Mother takes The Herald and I enjoy reading the Boys and Girls' Page. I have no sisters nor brothers. For a pet we have a big dog. He has long hair and his name is Rover. I have gray eyes, light hair and fair complexion. I like to go to school and church. I belong to the M. E. Church. I have a christian mother. I am in the fourth grade at school. If any of the cousins want to correspond with me my address is Deer Park, Fla. Jennie Lee Coffee.

Dear Aunt Bettie: Will you please move over a tiny bit, and let a little Florida girl in for a short chat? I live in the country about four miles from the little town of Graceville. I belong to the M. E. Church and go to Sunday school every Sunday I can. I wonder how many of the cousins go to Sunday school and preaching? This world seems mighty lonely to me now. My father died when I was small; don't remember seeing him, and my mother died about four months ago. I had two brothers older than myself and the youngest one of them is dead and the other in Altamaha Ga.; you can imagine how I feel, can't you Aunt Bettie? I am living with my uncle. I am about five feet tall, fair complexion, medium brown hair, brown eyes, weigh 123 pounds. Who has my birthday, Oct. 17? Bessie Watford.

Dear Aunt Bettie: I am just writing a few lines to see how you and the cousins are getting along. This is my fourth letter to The Herald, but one of them was not in print. I have auburn hair and fair complexion. I weigh 45 pounds. My age is between 5 and 11, who can guess it? My mother takes The Herald and I enjoy reading the Boys and Girls' Page. School started September 6. With best wishes to Aunt Bettie and the cousins. Lois Esther Needels.

Dear Aunt Bettie: I have been a silent reader of The Herald for some time, and enjoy reading the letters very much. We had one of the best meetings in Georgetown, I think we ever had; there were people here from everywhere. Bro. Sanford and wife and Mr. and Mrs. Guyn did their very best. I had the pleasure of hearing them at Lexington and think they get better all the time. I am far away from my church, and I go to Georgetown. I like the pastor very much. I'm five feet, 7 inches, weigh 183 pounds. I have a birthday, Nov. 5, but won't tell you how old I am; will let you guess. Mrs. Nora Mawell.

Dear Aunt Bettie: Will you admit a little Raun girl into your band? I think The Herald is a very good paper and enjoy reading it very much. I have brown hair, grey eyes, fair complexion, am about five feet tall, weigh 110½ pounds. My age is between 10 and 14 years. I go to church and Sunday school. We had two weeks' meeting and there were five conversions. Rev. Jack Stegall was the preacher. Marie Broadway.

Dear Aunt Bettie: Will you admit a little Arkansas girl into your happy band? I will be 12 years old Nov. 16.

I have two brothers and no sister. My papa died 3 years ago June 8, so mama and we children have been living alone. Mama takes The Herald and I enjoy reading the Boys and Girls' Page very much. I belong to the M. E. Church. I enjoy going to Sunday school. My address is King Mills, Ark. Addie Long.

Dear Aunt Bettie: As my other letter was in print I will write again. Lizzie Leonard, I enjoy reading your letters. Reba L. Hogan, you answered some of my questions, but you said Eve told the first lie. No, it was Satan. It wasn't Adam's father who wasn't born, but was Cain and Abel's. Leon Starr, you certainly write fine letters. Vada M. Hayes, you guessed David was the first musician. It was Jubal. Gen. 4:21. Who can find where a woman's hair is given to her for a covering? I go to school every day and Sunday school every Sunday. Ruby Margaret May.

Dear Aunt Bettie: This is my first letter to The Herald. I am a girl with brown eyes, fair complexion; have a dimple in my chin. I live on a farm. I have one sister. She is in the 7th grade. She will be 12 this month. I am in the 3rd and 4th grades. My age is between 8 and 12. My father died when I was six weeks old. Cora S. Threlkeld.

Dear Aunt Bettie: I live in Pope Co., Ill. I am 13 years old. I graduated last spring but am going to school again this winter. I have 2 sisters and 3 brothers. My father is living but my mother is dead. We don't take The Herald but a girl friend does and when she reads it she gives it to me. I like the Boys and Girls' Page. I go to Sunday school every Sunday. I am 5 feet, 4 inches tall, have dark brown hair and eyes and dark complexion. Well if Mr. W. B. doesn't get this letter I will write again. Elsie Annie Horton.

Dear Aunt Bettie: I am black-headed, blue eyes, and dark complexion. I get The Herald once a week and enjoy reading it. I look for my paper the same as I would my meal. It is food for my soul. I praise the Lord that He has saved and sanctified me. I want all The Herald readers to pray that I might hold out faithful. Pray for my brothers. May the Lord bless you all. Ruth Herron.

Dear Aunt Bettie: I thank the Lord for saving and sanctifying my soul. The blood cleanseth me from sin. It is wonderful to have the Comforter abiding in our heart. If people could only realize what they are missing in not seeking and getting Jesus in their heart. Take Jesus as your Savior and sanctifier; and trust His blood to cleanse and sanctify you now. May Day.

Dear Aunt Bettie: Will you let another Tennessee girl join your happy band? I enjoy reading the Boys and Girls' Page very much. I am a brunette between 12 and 24, and want everybody between that age to write to me. Anyone that guesses my age I will send them my photo if they want it. I promise to answer all cards and letters at once. My address is Brownsville, Tenn. Mable Ruth Holladay.

Dear Aunt Bettie: How are you and the cousins. I like to read the Boys and Girls' Page. I am in the third grade. I like my school teacher fine; he is a good teacher. I am 10 years old. Who has my birthday, Aug. 6? I go to Sunday school. Papa is a Methodist preacher. I have two brothers and two sisters. My pets are two little white kittens. Nettie Mae Peacock.

Dear Aunt Bettie: Will you let me have a little space in The Herald? Cousins, have you any guinea pigs that you would let a Virginia boy have? If you have write to me, Wytheville, Va., R. F. D. No. 3. My age is between 12 and 15. Best wishes. James Ernest Yearout.

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Dear Aunt Bettie: Here comes a Texas girl to join your happy band of cousins. I have gray eyes, light hair, fair complexion. I wrote a letter a long time ago but didn't get to send it off. I have three little sisters less than I am, and a brother less than myself. Auga Dawson.

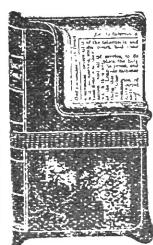
Dear Aunt Bettie: Will you let a Texas girl join your band? I have two sisters and two brothers and one little brother dead. I have black hair, brown eyes, and dark complexion. I weigh about 89 pounds. My age is 12. Who has my birthday, Dec. 25? If any of the cousins has my birthday I would like for you to write me. My address is Warren, Tex., Box 10. Mintie Wright.

Dear Aunt Bettie: Here I come again. How I would love to see you and have a long talk with you. I am teaching school now. I like my position fine. I have twenty-four pupils and several more to start. I am very much interested in their welfare. When school closes if they can say they have not learned anything I shall feel as though I have not done my duty, but I'm going to work with all my power and make every effort I can to help them and if they will take great interest in their books we can make our school a success.

I'm going to describe a picnic, which I enjoyed very much today. Here I go. First of all, God gave us a beautiful bright day on which to have it. Then we had a very convenient means of travel. The roads were dry and dusty, the songs of the merry children could be heard going to and from the same. The morning services were opened with a speech by Mr. Rogers and then a salute by the audience and band. After this dinner was approaching near. The "great free dinner" was spread before our eyes and was enjoyed very much by all. Just imagine you can taste the good beef, mutton, cakes, pies and etc! Dinner was over; then of course we found a cool drink of water which enabled us to enjoy the afternoon services. The clear tone of the sweet

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sounding band was heard, then we were introduced to Mr. Gaines, who delivered an able address followed by Mrs. Williams and Mr. Echols. The day was over: We were very tired and bade our friends good by to adjourn. Wish Aunt Bettie and the cousins could have been along. I saw in an issue of the paper some time ago that Aunt Bettie and Mrs. Morrison were the same person. How surprised I was! She also stated that the Boys and Girls' Page was about the best part of the paper. I just thought she certainly didn't think that it was better than the pieces written by Mrs. Morrison. This is a beautiful time in West Virginia, but not near so happy as spring. The foliage is turning brown and various colors which adds to the beauty of the forests. Everyone is very busy storing food for the winter. The rushing of the school children can be seen going home to aid the older ones. There was a Canadian girl asking for my address sometime ago. Pardon me for not sending it sooner. Here it is, Esty, W. Va. Come ahead, I would be glad to hear from you at any time. Listen! I must go. May God's richest blessings rest upon all.

Yours affectionately,
Nellie Pearl Cooper.

Dear Aunt Bettie: I enjoy reading The Herald very much. I live in Charleston, but am not a Charlestonian. I was born in old Kentucky. I have medium brown hair, brown eyes, and light complexion. How many of the cousins love to read? I read a good part of my time. Who has my birthday, Nov. 16? My age is between 14 and 18. A good many of the cousins have my name. I have many girl friends but none of them are Christians. They go to picture shows and dances. I am saved and sanctified. I go to church every Sunday. I have no parents but live with my sister and her husband, which you may not believe, are just as good. I have five sisters and four brothers. Wake up, South Carolina boys and girls! Let us hear from you. You will have to excuse me for taking up so much space. I very seldom write but when I do I don't know when to stop.

Thelma Shadoan.

EVANGELISTS' SLATES

- G. W. BIDOUT'S SLATE.**
Milo, Maine, Nov. 17-Dec. 5.
Clarksville, Mich., Dec. 8-22.
- FRED CANADAY'S SLATE.**
State Cottage Grove, Ore., Nov. 12-28.
Home address, 942 Bank St., East Liverpool, Ohio.
- CARL TUCKER'S SLATE.**
Independence, Pa., Oct. 31-Nov. 21.
Martindale, Ind., Dec. 1-22. Home address, Elliott, New York, Jan. 2-23. Rev. John A. Mann, Orchard Park, N. Y.
Cherry Grove, Ind., Jan. 30-Feb. 20.
Home address, 543 W. Franklin St., Winchester, Ind.
- T. P. ROBERTS SLATE.**
Pittsford, Mich., Nov. 5-21.
Hamilton, Ohio, Nov. 25-Dec. 5.
Home address, Wilmore, Ky.
- H. T. NEIRONIMUS' SLATE.**
Modale, Ia., Nov. 21.
Mt. Eatin, Ia., Nov. 22-Dec. 12.
Home address, Wilmore, Ky.
- E. O. HOBBS' SLATE.**
Williamstown, Ky., Nov. 16-Dec. 5.
- LELA MONTGOMERY'S SLATE.**
Batchtown, Ill., Nov. 14-Dec. 1.
Shattuc, Ill., Dec. 5-20.
- GEO. BERNARD'S SLATE.**
Washington, D. C., Nov. 5-21.
Chicago, Ill., Nov. 23-20.
Howard, S. D., Nov. 28-Dec. 19.
Chicago, Ill., Dec. 23-Jan. 5.
Plymouth, Ill., Jan. 6-23.
- F. W. COX SLATE.**
Richmond, Ind., Nov. 9-28.
Care Rev. J. W. Crawford, 103 S. 9th St.
- A. F. AND LEONA T. BALSMEIER, AND MISS ELSA FISHER.**
Pallades, Colo., Nov. 10-Dec. 5.
Permanent address, 45 Chipita, Grand Junction, Colo.
- SLATE OF C. C. CRAMMOND AND WIFE.**
Saranac, Mich., (R.D.) Nov. 16-28.
Vandalla, Mich., Dec. 5-19.
Lansing, Mich., Dec. 21-Jan. 2.
Permanent address, 815 Allegan St., Lansing, Mich.

W. R. CAIN'S SLATE.
Elkhart, Ind., Nov. 28-Dec. 19.

W. B. YATES' SLATE.
Marlington, Kan., Nov. 8-23.
Bison, Kan., Nov. 29-Dec. 12.
Marion, Ky., Dec. 15-Jan. 1.

ANDREW JOHNSON'S SLATE.
Punta, Gorda, Fla., Nov. 7-23.
Sheridan, Ind., Dec. 5-19.

SLATE OF B. D. SUTTON AND WIFE.
Lansing, Mich., Nov. 22-Dec. 5.
Mitchell, Ind., Dec. 5-19.
St. Louis, Mo., Jan. 1-15.
Phoenix, Ariz., Jan. 18.
Home address, 5416 Chonteau Ave., St. Louis, Mo.

H. E. COPELAND'S SLATE.
Nortonville, Kan., Oct. 29-Nov. 21.
Des Moines, Ia., open, Nov. 21-Dec. 19.
Hancock, Ia., Nov. 28-Dec. 19.
Minneapolis, Minn., Jan. 2-23.
Humboldt, Ia., Jan. 30-Feb. 20.
Leroy, Ia., Feb. 21-27.
Home address, 739 Twentieth St., Des Moines, Iowa.

CHARLIE TILLMAN'S SLATE.
Carrabelle, Fla., Nov. 21-Dec. 5.
Home address, Tillman's Crossing, Atlanta, Ga.

HARRY MORROW'S SLATE.
Dickey, N. D., Nov. 7-21.
Glover, N. D., Nov. 24-Dec. 12.
Permanent address, 1764 Washington Blvd., Chicago, Ill.

GUY WILSON'S SLATE.
Sebring, Ohio, First M. E. Church, Nov. 7-Dec. 5.
Whitefield, N. H., First M. E. Church, Dec. 7-22.
Carbondale, Pa., First M. E. Church, Jan. 2-23.

FRED ST. CLAIR'S SLATE.
Pava, Ga., Oct. 3-Dec. 5.

E. G. CONNER'S SLATE.
Great Bend, Kan., Nov. 7-Dec. 5.
Exeter, Neb., Dec. 6-26.

SLATE OF NATIONAL CONVENTION PARTY.
Rev. Thos. C. Henderson, Rev. A. P. Gouthey, Rev. Wm. H. Huff, Mr. and Mrs. Kenneth Wells.
Providence, R. I., Nov. 16-21.
Perkasie, Pa., Nov. 23-28.
Collingswood, N. J., Nov. 30-Dec. 5.

R. E. COLEMAN'S SLATE.
One open date in November.
Permanent address, 512 W. Southern Ave., Latonia, Ky.

CHAS. C. CONLEY'S SLATE.
Marion, Ohio, Nov. 6-22.
Home address, 729 College Ave., Columbus, Ohio.

W. A. ASHLEY'S SLATE.
Newman, N. Y., care Rev. Ellis T. Bozwell, Nov. 18-28.
Allentown, Pa., care Rev. Floyd Baker, New Street, Dec. 1-12.
Home address, Easton, Md.

SLATE OF L. J. MILLER AND CHARLES R. LONEY.
Church and Cleveland Bible Institute.
Mansfield, O., Oct. 31-Nov. 21.
Edgley, N. D., Nov. 28-Dec. 19.

SLATE OF F. F. FRESE.
East Palestine, O., Nov. 11-28.
Akron, O., Dec. 1-12.
Williamsport, Pa., Feb. 27-Mar. 7.
Permanent address, Upland, Ind.

C. C. RINEBARGER'S SLATE.
Kansas City, Mo., Nov. 14-Dec. 5.
Home address, New Albany, Ind.

SLATE OF FRANK AND MARIE WATKIN.
East Palestine, O., Nov. 11-28. (602 Park Ave.)
Akron, O., Dec. 1-12. (77 E. York St.)
Bethesda, Ohio, Jan. 2-23.
Williamsport, Pa., Feb. 27-Mar. 7.
Permanent address, Bethesda, Ohio.

SLATE OF MACKAY SISTERS.
Washington, D. C., Nov. 5-21.
Eric, Pa., (2216 Wayne St.) Nov. 23-Dec. 12.
Home address, New Cumberland, W. Va.

E. M. CORNELIUS' SLATE.
Effingham, Ill., Nov. 14-28.
Permanent address, 3103 Bell Ave., St. Louis, Mo.

FRED DEWEERD'S SLATE.
Marion, Ind., Nov. 14-28.
Hammond, Minn., Dec. 5-19.
Wilkesburg, Pa., (Convention) Dec. 31-Jan. 2.
McKeesport, Pa., Jan. 3-16.
Home address, Fairmount, Ind.

J. V. COLEMAN AND WIFE.
Kansas City, Mo., Nov. 15-Dec. 15.

BLANCHE ALLBRIGHT'S SLATE.
Stonefort, Ill., Nov. 2-24.
Salem, Ill., Nov. 29-Dec. 16.
Xenia, Ill., Dec. 15-30.

SLATE OF JOHN F. OWEN.
Indianapolis, Ind., Nov. 13-28.
Eldorado, Ill., Dec. 1-19.
Home address, Boaz, Ala.

RUFUS D. WEBSTER.
Dudley, Ill., November.
Permanent address, Clayton, N. M.

JOSEPH OWEN'S SLATE.
Detroit, Mich., 2147 East Grand Blvd., Oct. 31-Nov. 20.

R. A. SHANK.
Howell, Mich., Nov. 7-22.
Port Clinton, O., Dec. 3-12.
Home address, 1810 Young St., Cincinnati, O.

F. J. MILLS.
Grand Lodge, Mich., Nov. 14-28.
Eagle, Mich., Jan. 1-16.
Lansing, Mich., Dec. 6-20.
Home address, 723 Washtenaw, Lansing, Mich.

PAUL BRASHER.
Englewood, Kan., Nov. 7-Dec. 5.
Home address, Oneonta, Ala.

M. E. BAKER'S SLATE.
Indianapolis, Ind., Nov. 8-23.
Home address, 1715 Hall Place, Indianapolis, Ind.

F. P. McALL'S SLATE.
Carrabelle, Fla., Nov. 21-Dec. 5.
Dade City, Fla., Oct. 19-Nov. 7.
Brunson, S. C., Oct. 5-17.
Tallahassee, Fla., (annual conference) Dec. 8-12.
Home address, Jasper, Fla.

JOS. AND HELEN PETERS.
Song Evangelists.
MMI Grove Church, Ind., Nov. 1-Dec. 1.
Home address, New Salisbury, Ind.

BONA FLEMING.
San Antonio, Tex., Nov. 6-21.
Cambridge, Md., Nov. 27-Dec. 13.

REV. J. E. HEWSON'S SLATE.
Long Beach, Cal., Nov. 22-Dec. 15.
Fillmore, Cal., Dec. 6-19.
Indianapolis, Ind., Dec. 24-29.
Empire, Ohio, Dec. 30-Jan. 18.
Florida, Ind., Jan. 23-Feb. 6.
North Liberty, Ind., Feb. 7-20.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

SLATE OF JACK LINN AND WIFE.
Greensburg, Pa., Nov. 14-28.
Pittsburg, Pa., Dec. 5-18.
Home address, Oregon, Wia.

PETTICORD PARTY SLATE.
Carleton, Mich., Oct. 31-Nov. 31.
Jackson, Mich., Nov. 28-Dec. 19.
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Moultrie, Ga., Nov. 17-21.
Open date, Nov. 22-Dec. 5.
Open date, Dec. 6-20.
Sale City, Ga., Dec. 21-31.

SLATE OF W. R. QUINTON AND WIFE.
Haynes City, Fla., Nov. 11-21.
Permanent address, Chipley, Fla.

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Mt. Pleasant, Mich., Dec. 5-28. 717 E. Broadway.
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Chicago, Ill., Oct. 26-29.
Fairgrove, Mich., Oct. 31-Nov. 21.
Grand Rapids, Mich., Nov. 28-Dec. 19.
Gaines, Mich., Dec. 22-Jan. 1.
New Lathrop, Mich., Jan. 2-23.
Jackson, Mich., Jan. 30-Feb. 25.

HOWARD W. SWEETEN'S SLATE.
Anderson, Ind., Nov. 12-Dec. 1.
Clay City, Ill., Dec. 3-19.
Home address, Ashley, Ill.

SLATE OF MISSES WHEELER, KLINE, AND FENSTERMACHER.
Mason, Mich., Nov. 10-21.
South Pittsford, Mich., Dec. 1-19.

SLATE OF E. L. SANFORD AND WIFE.
Somerset, Ky., Nov. 5-Dec. 15.
Home address, 340 East 3rd St., Lexington, Ky.

HARLAN T. DAVIS' SLATE.
Holsington, Kan., Nov. 7-28.
Hurdett, Kan., Nov. 28-Dec. 19.
Open date, Jan. 23-Feb. 17.
Home address, Wilmore, Ky.

C. G. CURRY'S SLATE.
Clinton, Kan., Nov. 4-21.
Home address, University Park, Ia.

REV. FIELDING T. HOWARD'S SLATE.
West Liberty, Ky., Nov. 18-Dec. 5.
Dover, Ky., Dec. 6-20.
Home address, Wilmore, Ky.

REV. T. J. NIXON'S SLATE.
Webster, Kan., with Rev. L. A. Branson, Nov. 10-Dec. 19.
Ransom, Kan., with Rev. Morton Miller, Jan. 9-Feb. 1.

JARRETTE AND DELL AYCOCK'S SLATE.
Fairbury, Neb., Dec. 29-Jan. 16.
Kearney, Neb., Jan. 19-Feb. 6.
Alliance, Neb., Feb. 9-27.

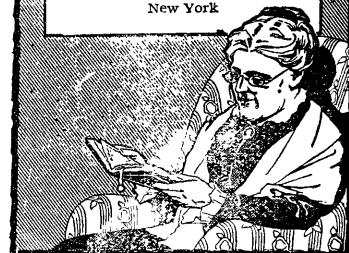
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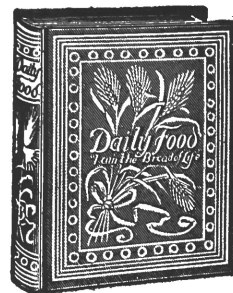
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Dr. H. C. Morrison, Editor.
Mrs. H. C. Morrison, Associate Editor.

Louisville, Ky., Wednesday, Nov. 24, 1920.

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Vol. 32, No. 47.

LET US GIVE THANKS UNTO THE LORD!

BY THE EDITOR.

There ever was a time when the people of the United States should come to the Thanksgiving Day with hearts full of gratitude, that time is now. God has certainly been gracious to our country in giving us the greatest harvest in the history of this nation. In spite of the devastations of war, the strife, the strikes, the unrest and the tides of wickedness, God has opened His hand wide with temporal blessings upon the people.

* * * *

The corn crop of the United States is the greatest in its history; it is estimated to be above three billions of bushels. That would be something like thirty bushels of corn to every inhabitant of the nation. Abundance of corn usually means plentifulness of meat, and naturally so. It takes corn to fatten hogs and cattle, and there is reason to hope that the price of meat will come within reach of those who are in moderate circumstances and the poor. The wheat crop has been fairly good; the oat crop was one of the best. The hay crop is supposed to be the largest ever harvested in this country, and the potato crop is reported very fine. There have been great fruit and berry crops throughout the nation. Vegetables have grown in luxurious abundance. It seems that a compassionate God has looked down in mercy upon our people and has given us such an abundance that it is quite possible for all to enjoy plenty and live comfortably.

* * * *

There are many indications of reduction of prices, both in wearing apparel and food supplies. In times of war men cease to produce the necessities of life and give themselves to destruction. War means to kill, to burn, to waste, to destroy. Naturally, war takes so many men from the field of agriculture to the field of battle that foodstuff becomes scarce and the prices high; but when peace comes and men lay down the rifle and the torch and return to the plow and sickle, foodstuff becomes abundant and prices decline. We learn from reliable sources that France is recuperating rapidly from the effects of the war. Great Britain is seeking in her homeland and foreign possessions to raise food to supply her people. Germany is busy with plow and hoe. The foreign demand will not be nearly so heavy as it has been the past five years, and the hungry multitudes at home will be able to supply their wants at much less cost than during the few years past. God has made all this possible in the generous gift of abundant harvests. Of course, the selfishness of men will interfere, corner, profiteer, and do much to hinder the mercy and blessing of God upon the people; but in spite of it all, there is every reason to

THANKSGIVING PROCLAMATION.

The season approaches when it behooves us to turn from the distractions and preoccupations of our daily life, that we may contemplate the mercies which have been vouchsafed to us, and render heartfelt and unfeigned thanks unto God for His manifold goodness.

This is an old observance of the American people, deeply imbedded in our thoughts and habit. The burdens and the stresses of life have their own insistence.

We have abundant cause for thanksgiving. The lesions of the war are rapidly healing. The great army of free men which America sent to the defense of liberty, returning to the grateful embrace of the nation, has resumed the useful pursuits of peace as simply and as promptly as it rushed to arms in obedience to the country's call. The equal justice of our laws has received steady vindication in the support of a law-abiding people against various and sinister attacks, which have reflected only the baser agitations of war, now happily passing.

In plenty, security and peace our virtuous and self-reliant people face the future, its duties and its opportunities. May we have vision to discern our duties; the strength, both of hand and resolve, to discharge them; and the soundness of heart to realize that the truest opportunities are those of service.

In a spirit, then, of devotion and stewardship we should give thanks in our hearts, and dedicate ourselves to the service of God's merciful and loving purposes to His children.

Wherefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the twenty-fifth day of November next, as a day of thanksgiving and prayer, and I call upon my countrymen to cease from their ordinary tasks and vocations upon that day, giving it up to the remembrance of God and His blessings, and their dutiful and grateful acknowledgment.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done in the District of Columbia, this twelfth day of November, in the year of our Lord one thousand nine hundred and twenty, and of the independence of the United States the one hundred and forty-fifth.

WOODROW WILSON.

By the President:
Bainbridge Colby,
Secretary of State.

hope for more and cheaper food for the people. Let us praise the name of our compassionate and gracious Father in heaven.

There are some hopeful signs of a spiritual awakening. Preachers and people, everywhere, are saying, "We need a revival." The beginnings of revival must be in the hearts of God's people. They must see and feel the need of it, pray for it, work for it, believe for it, and then it may certainly be expected. If the conscious need, the desire, the prayer becomes general, earnest and importunate the revival will come. In spite of the unbelief and worldliness about us everywhere, many earnest pastors are preaching the truth with unction, and many zealous evan-

gelists are holding revival meetings which, in the aggregate, are bringing great numbers of souls to our Lord Jesus. Let us take courage. "Undertake great things for God and expect great things from God."

* * * *

It is both a duty and a privilege to observe Thanksgiving Day. Let us worship in the sanctuary, sing the praises of the Lord, and lift up our voices in adoration, prayer and praise. This ought to be made the greatest Thanksgiving Day in the history of the nation. We should crowd the churches in the morning, have a good dinner, send baskets to the poor and sick, have revival services in the evening, and bring a host of souls to Christ to cap the climax of our thanksgiving to God for His numberless mercies to us. We do not praise God enough. We ought to sing and shout; tell Him of our love and gratitude, not only for the gift of His Son, His word and His Spirit, the great comforter and guide, but for the temporal blessings with which He constantly blesses us. For one, I should like to see bands in the street playing "All Hail the power of Jesus' Name!" and marching multitudes with banners singing "Praise God from whom all Blessings Flow." Let us make the coming Thanksgiving a glad day, and let our God and the hosts of heaven know that we are grateful and happy down here for all the goodness and mercy that have come down upon us. Let everyone who reads these words make it a point to give something the day before, or on Thanksgiving Day, to some sick or needy person, to some orphan child, or prisoner, to some outcast, unworthy creature. Let's do our best to make it a day of thanksgiving and joy throughout the land. "Let everything that hath breath praise the Lord!"

Shall the Methodists Surrender!

PART V.

Twrite these paragraphs, not as a sectarian, but as a Methodist. I believe in Methodist doctrine. I believe that the fundamental saving truths of the Holy Scriptures were clearly stated by John Wesley and the founders of the Methodist Church. I believe that the preaching of these great truths started the deepest, the most far-reaching and genuine revival since the days of the apostles. I believe that these same doctrines will stand the test of time and the scrutiny of the judgment day.

(Continued on page 8.)

When Will Jesus Come Again?

Rev. G. E. Martin.

PART VII.

THE TEMPLE REBUILT, RESTORATION OF ISRAEL,
HEATHEN NATIONS CONVERTED, GREAT
WHITE THRONE JUDGMENT.



RETURNING again to Acts 15:13-18, we find that after a people are "taken out" of the Gentiles, Christ is to return to earth and "build again the tabernacle of David." This coming will be at the end of the Tribulation when He shall be revealed with His saints to reign on earth. This will not surely take place till after His coming in the air for His saints, (1 Thess. 4:16, 17) and after the "marriage supper of the Lamb" which takes place in heaven. (Rev. 19:9).

At the time of the Revelation of Christ to Israel and all the world, Satan will be taken and cast into the bottomless pit and a seal placed upon him for a thousand years. (Rev. 20:1-3). Men will have no temptation except from carnal nature during the Millennium.

Following the revelation is the building of the great temple described in Ezek. 40 to 48. Nothing like it has ever been built upon the earth up to the present time. The temple and service described in these eight chapters cannot be spiritualized except by doing violence to every rule of logic and common sense. The building is described in the most elaborate fashion. Every little detail is noticed. Then the priests are found taking wives unto themselves. (Ezek. 44:22). The land is divided. (Ezek. 45:1). They offer sacrifices as of old. (Ezek. 46). How can these things be interpreted spiritually? It is a real temple.

Some to whom I have preached have raised the objection that this would be a favor shown to Israel that the rest of the world have not had. But please remember that Jesus said, "Blessed are they that have *not* seen, and yet have believed," (John 20:29), signifying that trustful faith will receive a reward that is not given to those who have had a visible revelation of God.

Then again we of the gospel dispensation are favored above those of the patriarchal and the Mosaic dispensations. And further, it is not Israel alone that is to be blessed with a visible revelation of Christ during the Millennium but all nations of the earth. This is to be another dispensation. God has spoken by the prophets, by His Son and by the Holy Ghost in days past. It seems that in the Millennial Age He will speak with man face to face as He did with Moses. "Known unto God are all his works from the beginning of the world." (Acts 15:18) Shall we fight against the plans of God?

All the Hebrew prophets foretold of a glad, glorious day coming in which Israel should be restored to their native land and serve God in the beauty of holiness. Recently I read a post-millennial objection to the restoration of Israel to their native land on the ground that the land could not support them, nor would they care to return. The writer overlooked the fact that probably two-thirds of the Hebrews will perish in the wars of the Great Tribulation after the Church is taken out of the world. Then he further ignores the work of the Spirit of God, who will incline their hearts to return to their native land. Further he failed to see that Israel will be the greatest nation on earth in the Millennial Age, (see Zech. 12:9), and will not be confined to the little area known as Palestine.

That Israel will be converted after the return of Jesus seems clear from Zech. 12:10-14. In this passage their repentance takes

place after they look upon Christ. How can they look upon Him till He comes again?

Do you say, "That is a dangerous doctrine. It savors of a second probation." No, dear reader, not a second probation or a second chance to those who have already *heard* and *rejected* the gospel. All those will doubtless perish in the Tribulation. These who behold and accept Jesus during the Millennium will be a new generation who have never heard the gospel story and the nations of the earth that a sluggish church has failed to reach with the gospel. Did not the new race after the flood have a chance to hear and receive the law of Moses? Why should not men have a chance to hear and accept the word of God during the Millennium? For further references on the restoration of Israel see Ezek. 36:24-28; Jer. 31:9, 10, 33; Amos 9:11-15; Isa. 2:1-5; 60:4, 8-22.

This is not an Old Testament dream. The Holy Ghost reaffirms the program not only in Acts but also in Romans 11:25-27. Paul here says that after the Holy Ghost deals with the Gentiles, the Deliverer shall come out of Zion and turn away ungodliness from Jacob. Surely Israel will be grafted into the Olive Tree again. And the resurrected apostles shall sit upon twelve thrones judging Israel. (Matt. 19:28).

Doubtless also many Gentile nations will be converted during the Millennium. (See Micah 4:1-4). Wars now cease and every man sits in peace under his vine and under his fig tree. In this blessed age it will be perfectly appropriate to sing everywhere the sun doth shine:

"Is not this the land of Beulah,
Blessed, blessed land of light,
Where the flowers bloom forever
And the sun is always bright."

The deserts of the earth "shall rejoice and blossom as the rose" in that day. Famine and pestilence will be known no more. Starvation and strikes will be forever past. All shall know the Lord from the least to the greatest. (Jer. 31:34). Blessed golden age!

At the end of the Millennium Satan will be loosed for a little season. (Rev. 20:3, 7). Why is this? Probably because many will accept the reign of Christ in a formal way, but not be really loyal to Him in their hearts. Satan is loosed to sift out all these false friends of Christ, since God will have only a tried and true people in heaven. These deserters will fall with Satan in the final great battle around Jerusalem. (Rev. 20:7-10). Russia will seemingly furnish many adherents of Satan. (Rev. 20:8). The land of Gog and Magog is surely developing the Anti-christ spirit to an alarming degree even now.

After the destruction of Satan comes the Great White Throne Judgment. At this Judgment the wicked dead who are raised at the end of the Millennium will be judged. (Rev. 20:5, 11-15). Also the saints who die during the Millennium. Hence the opening of the Book of Life. (Rev. 20:12). There will be death during the Millennium, but the saints will enjoy great longevity—a babe dying at one hundred years of age. (Isaiah 65:20).

I believe the saints who are raised at the first resurrection will have no judgment except for rewards. (John 5:24; Luke 19:12-19; Luke 22:29, 30).

Paul says that the saints shall judge the world, yea, even angels. (1 Cor. 6:2, 3). Why should they have to appear again at the judgment of the Great White Throne after they have ruled and reigned with Christ on the earth for a thousand years?

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power." (1 Cor. 15:24). Then appears the New Heaven and New Earth "wherein dwelleth righteousness." (2 Peter 3:13).

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, (My little five-year-old boy just here ran into my room and called to me, "Papa, I want to say my prayers." Reader, will it not be better for us when Jesus comes to be hearing our children say their prayers than to be at a movie show with them?) without spot and blameless." (2 Peter 3:14).

I am aware that these articles have been very imperfectly done. I lay no claim to infallibility. If any of my readers disagree with me on points of doctrine as to the coming of the Lord, that is their privilege. But, "little children let us love one another; for love is of God." (1 John 4:7). This is the true test of Christianity—pure, holy, Christ-like love.

There are three points of interest that I may present in a final paper, namely:

1. How soon may we expect the return of Jesus? Not that any man can give a definite answer, but only reasonable deductions.

2. Is this doctrine Methodistic or Calvinistic?

3. Do Pre-millennialists dishonor the Holy Ghost?

If I do not write this final paper here are some points for a better pen than mine. Farewell.

Just the Thing for a Friend.

Many of us have friends whom we delight to remember at Christmas time, and yet having many of this class, we cannot expend very much for a gift. To such persons we wish to say we have the most beautiful and appropriate books, beautifully bound in white, with gold lettering intermingled with a holly wreath which will make an ideal gift for a friend who appreciates dainty and classic things. One book is "A Prayer for Christmas Morning," by that noted writer, Henry Van Dyke; another, "Things Worth While," by Ludvic S. Dale, then one by Frances Ridley Havergal, "Bells Across the Snow," and a fourth, "The Spirit of Christmas," by that famous preacher, J. H. Jowett. These books are boxed ready for presentation and are one of the prettiest, most appropriate gifts you can get, and the most pleasing things about it is the price—only 50 cents. Order one today, and you will send for the other three which form the set. Pentecostal Publishing Company.

MRS. H. C. M.

A Young Lady Saved on a Car.

Some time ago I heard of a young lady giving her heart to God while on a car as the result of reading a little message like this, handed to her by a friend. Why not be as wise as she and become as happy, too? On this car, and now, you may find pardon and peace by truly repenting of all sin, and trusting in the Lord Jesus Christ. Will you do it? You may possibly say, "I'll risk the car or train running all right." Many others have said same thing while on a street car, or an automobile. But daily some are killed when least expecting it. And none of us are sure of life a single hour, whether while traveling or not. If you are not God's child, may He help you to decide at once to become such!—A. W. Orwig, Los Angeles.



Ten Reasons for Thanksgiving.

BY REV. C. F. WIMBERLY, D.D.



AS we once more celebrate our annual festival of gratitude, it behooves us to eliminate all generalities concerning the day. As God-fearing, liberty-loving people, we should be able to give the reason for our faith. We wish to outline ten specific reasons for gratitude; and as big documents are divided 'Articles,' we shall use that term.

Thanksgiving Article No. 1. We are thankful that, amid all the jar and jazz of conflicting theories, we still believe the Bible to be God's inspired Word. Notwithstanding the challenge of schools, "discoveries," changed emphasis, and the falling away of many, we continue to believe we must make it the "lamp unto our feet, and a light unto our pathway," or suffer eternal ruin. We believe that Moses wrote the Pentateuch; that there was *one Abraham, one Isaiah*; that the big fish swallowed Jonah, Daniel played the part ascribed to him, Samson caught the foxes, and II. Peter and Revelation will stand all the canonical tests.

Thanksgiving Article No. 2. We give thanks to God that we believe in an unlimited atonement—salvation from all sin, for all men, under all circumstances. An atonement that saves men from the power, pollution, guilt, penalty, and consequences of sin; all men of whatever rank—"rich man, poor man, beggar man, thief; doctor, lawyer, Indian chief." "The butcher, the baker, the candle-stick maker." Amen. We wish this day to reaffirm our faith in a universal, omnipotent, omniscient, all-compassionate Christ—our Savior.

Thanksgiving Article No. 3. We believe in the Holy Ghost; that He is equal with the Father and the Son, omnipotent, omnipresent. That He is the administrator of this Dispensation. Our faith in His office work is still unshaken. His grace is preventive—will reprove men (convince, convict) of sin, of righteousness, and of judgment. That through the merits of the blood He can woo us to repentance, and will help us to appropriate the merits of the blood in regeneration, witness of adoption, sanctification, and endowment with power.

Thanksgiving Article No. 4. That we are still "on praying grounds and pleading terms with God" at the throne of all grace and power. Communication is still open with the Father. Sin abounds and we are passing through tests that are both fierce and overwhelming; but God still loves us, and will answer prayer. We are glad that probation has not been closed; we have a chance to repair the altars that have been thrown down, rectify the mistakes of judgment, and perchance—of actual sins. All have been guilty of sins of omission, and the privileges before us are gracious and encouraging. Let us thank God, take courage, and go forward. The battle rages, but the day is not lost; we may yet be more than conquerors through Him who loved us, and hath washed us in His own blood.

Thanksgiving Article No. 5. We wish to tread carefully just here, lest we be misunderstood. To all who "love His appearing," there is a yearning: "Even so, come, Lord Jesus." But when there is so much unfinished business, should we not be thankful—from a human viewpoint—that the Bridegroom tarries? We have loved ones who are not ready for Him; friendships among us, that we treasure. The Bride is preparing herself; "many are being made white and tried," but the world yet lieth in wickedness. This delay is our opportunity for reaching out to save the lost, for whom the Bridegroom gave His life. This position may seem

on the surface to be inconsistent, but we do not think so. The far-flung battle line is drawn; mobilization is increasing; but the Day has not yet come.

Thanksgiving Article No. 6. The world is hungry—yes, starving; we have food and to spare. Good old Ceres has smiled upon our farms and gardens. Our cornucopia is full, ready to be poured out upon the hungry world. One hundred and fifty millions in Russia are on the verge of starvation; many more millions in the Near East. China is in the grip of a famine; Austria and Germany, also, must suffer and die if we do not help them. "If thine enemy hunger feed him." We must not allow past animosities to swerve us from the Golden Rule. Many will be cold and hungry in our own land during the coming months, but not because of scarcity; it is because of selfish greed. "Man's inhumanity to man makes countless thousands mourn." These are great days for America; the Black Horse of famine has not come our way.

Thanksgiving Article No. 7. We thank God that the twin sister of famine—Pestilence—swooping down here and there like the Black Raven of Despair, has not hovered over us this year. She is collecting a terrible toll in the earth, but thus far, not from us. We are often made to wonder at this when we think how, as a nation, we tolerate so much that is evil—and evil continually. Our nation almost forgets God's laws; but we are spared, no doubt, so that we can be the Good Samaritan to others: hastening to the sick and bleeding world with oil and bandages. The Jericho road never needed us more than now; the world has been overtaken, robbed, wounded—and bleeding unto death.

Thanksgiving Article No. 8. We remember that God said concerning His ancient people: "I will bless them that bless thee, and curse them that curse thee." Our nation has been kind to Jacob, and we are glad. How literally have those prophetic words been fulfilled. Think of the royal, autocratic House of the Romanovs. The murder of the royal family of Russia is one of the worst crimes in all history; the entire family taken to a dark cellar, and shot down like vicious animals, and beat into pulp with guns—afterwards burned. Oh, but Russia has been sowing to the wind for centuries; in no land have the Jews been worse persecuted—now she suffers worse. How glad we are that in America, Jacob has felt no limitations, and God is not going to forget this in times of wreckage and tribulation, into which the world seems to be inevitably plunging.

Thanksgiving Article No. 9. We have been passing through—and the end is not yet—one of the most shameful regimes of selfish, cruel, criminal hold-up of foodstuffs and public utilities ever known. The guilty ones are to be found in all walks of life; both labor and capital stand condemned before the bar of public justice. Yet, in spite of all this, we thank God, there are enough genuine patriots in the land to guard our welfare. The old "Cave of the Winds" at Washington (Congress) is not filled entirely with demagogues. There are enough men at the Solar Plexus of our nation to keep the Ship of State steady, while we sail the rough seas. Red rule has not reached us; the black, murky tides of Bolshevism are being dammed up by forces that fear God. We are thankful.

Thanksgiving Article No. 10. We thank God our beloved Flag no longer floats over a single legalized saloon. Those miasmatic swamps of poverty and degradation—fever-infected, germ-laden mosquitoes, bubonic

rats, gnawing the vitals of the body politic: they can never lift their foul heads above their vermin-polluted lairs. The saloon is condemned. It is an outlaw and has been consigned to its own place among villains, crooks, murderers—denizens of the underworld. May we take the place of the World's Big Brother, and do our duty to establish peace.

Something that Beats a Foot-Ball Game.

J. W. Cline.

Just a word about the opening of Soochow University. It is fine. The largest crash we have ever had, and no other word will express it. We have students almost literally hanging out by the legs. We rented a big house outside and have that full. Our classes are bursting open. Last fall (whole term) we admitted here, not counting Law Department at Shanghai, 369—of these 128 were in college and others in Middle School.

Now we have actually in one class 455, of whom 171 are in college classes. The highest enrollment we have ever allowed ourselves to take (last spring term) was 410. This is the first time we have ever registered women; we have now two taking courses,—Mary Cline and a Chinese teacher in Laura Haygood Normal. Counting the Law School, our College enrollment will go just about 200.

The opening term of 1911 we had enrolled 22 in all College classes, and in all grades, College and Preparatory, 159. Then we had in Senior class of the College two; now we have in Senior class of Arts and Science (do not know just now how many are in the Senior class of Law) twenty-seven.

We have a fine class of Student Volunteers numbering 16, so far. I meet these once a week in class. Most of them are in the college and I think in two years more we shall have perhaps ten of them in the Theological Department. I am making this one of the special features of my work this year. The Language School (for teaching Chinese to the foreigners) opens in a couple of days. There will be some twenty students.

One interesting thing about the ministerial candidates is that several of them are of other denominations. One is being supported specially by a Presbyterian body, sent here purposely, and another is of the same faith and membership. We turn them back to their churches. The first ordained Chinese Missionary sent to Yunnan by the Union Movement of Chinese churches is one of our graduates and is ordained in the Church of England. I advised him to stay in his own church and he is a most loyal member of our alumni. Recently he sent two young men here to enter school, relatives of the governor of that province.

The religious activities are starting out well this fall. We had a fine opening service last Sunday, when one of our former students preached to over 600 students, boys and girls. That is our regular church attending student body now. Our church is getting too small already. You ought to see it. We are all very busy; scarcely time to write. It beats a football game.

We stand the test of the outwardness of religion, but what about the inwardness?

One of the signs of depth is clearness. Many think they are deep when they are merely muddy. I have known one word in the Master's power to arouse a sinner's heart at once. One word,—but it must be the Master's word and the Master's power. That's our need.—John McNeill.



Thanksgiving in Heaven.

REV. G. W. RIDOUT, D. D., Corresponding Editor.



ANOTHER Thanksgiving season has rolled around. We have so much to be thankful for! Thank God for mercies and lovingkindnesses and blessings without number. "Bless the Lord, O my soul; and all that is within me, bless His holy name." My mind goes out to a contemplation of heaven, and I shall write this time about Thanksgiving in Heaven.

We cannot read our Bibles without being impressed with the fact that thanksgiving and praise predominate in the anthems and songs of the heavenly City. "And they sang a new song . . . Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests. . . . Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." "I heard a great voice of much people in heaven, saying, Alleluia! salvation, and glory, and honor, and power, unto the Lord our God. . . . And I heard as it were the voice of a great multitude, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth."

When I was preaching among the troops in France, one Sunday morning my appointment took me through Clairvaux, the place made sacred by the wonderful ministry of the great Saint Bernard. He wrote some wonderful hymns, and perhaps his sweetest was this one:

"Jesus, the very thought of Thee,
With sweetness fills the breast;
But sweeter far thy face to see,
And in thy presence rest."

We observe that the songs of heaven seem to center in Jesus. The saints and angels all seem to vie with one another in adoring the Christ who bought us with His own precious blood.

In the New Jerusalem Jesus will be the center of attraction and the abiding subject of praise and adoration, and why? Because He "loved us and washed us from our sins with his own blood."

The great Napoleon, one day, discussing the question of the Christ, said: "Alexander, Cæsar, Charlemagne, and I, myself, have founded great empires upon force. Jesus alone founded His empire upon love, and to this day millions would die for Him."

Thanksgiving in heaven is the thanksgiving of wonderful reunions. What scenes of joy there must have been when the Apostle Paul met John Wesley as he came sweeping through the gates washed in the blood of the Lamb; or when Summerfield and Simpson met George Whitefield who was ahead of them by a hundred years, in proclaiming with the silvery tongue of Holy Ghost eloquence the wonders of redeeming grace; or when Inskip, and Cookman, and McDonald, and Phoebe Palmer, and Hester Ann Rogers, and John and Charles Wesley, met on the golden streets on their way to a holiness meeting at the corner of Grace Avenue and Hallelujah Street. What a reunion when faithful preachers and soul winners met among the glorified, the hundreds and thousands brought to God through their ministry. What a time of rejoicing for Wesley and Whitefield, Finney and Knapp, Nettleton and Moody, Cartwright and Wooster, Peck and Chapman, and hosts of others.

Then what family reunions in heaven! Sainted fathers and mothers greeting at the golden landing newly arrived sons and daughters whom they prayed and wept for, and travelled in soul till they found Christ. Sheridan Baker was so sure of the salvation

of all his family, that I heard his son, Rev. L. H. Baker, say that he had all their names engraven on his tombstone with the words—"These all died in the faith."

I have sailed in many seas, have been with large companies of fellow passengers on the Atlantic and Mediterranean. We were all destined for different places; some were bound West, some East, some South, some North. Many of us shall never meet again till at the Judgment Day; but for many years I have sailed upon the old Ship of Zion and all on board have one common harbor and haven—the Port of the New Jerusalem.

"There all the Ship's company meet,
Who sailed with their Savior beneath,
With shouting each other they greet,
And triumph over trouble and death;
The voyage of life's at an end,
The mortal affliction is past;
The age that in heaven they spend,
Forever and ever will last."

The sainted Bishop McIntyre, in his sermon, "The Heavenly Emigrant," said:

"I got into a train in Illinois. I found it filled with veterans. They were singing and shouting, and I said, 'men, why are you so happy?' One stood up and said: 'Parson, we are going to our annual reunion; we get together every fall—it meets this time down the line here about a hundred miles on the other side of the river, and we are all bound for it—and we have such greetings and fellowship—such a blessed brotherhood when we get together, that we sing all the way there and shout all the way home.' I said: 'Men, I rejoice with you. I thank God for your work. The nation esteems you; you are our American aristocracy, and I hope that this may be the greatest reunion you ever had; may the friendships be warmer and the hand-clasps stronger, and all richer than ever before.'

"We are going to have a grand reunion by and by, and God's great army of the redeemed is to follow the Captain of our mighty hosts. He will be mounted on the white horse of everlasting victory, and will carry the flag which bears the mighty King of kings and Lord of lords, and we will ride behind Him. We will go with Him all the way—winding down the hills of Paradise and along the golden streets of the New Jerusalem, down toward the River of Life. The angels cannot march with us, for they had no part in Armageddon—they had never stood in the thick of the moral and spiritual warfare, but they will provide the hallelujahs, and twine the mariets and toss them from the housetops as we go, and at last we will halt where the Crystal River flows, under arches of amethyst and which riffles o'er shoals of opal, and tall trees trail their branches in its tide—there we will break our ranks and lay our arms down forever, and leap into each other's arms and cry in ecstasy, in rapture unspeakable, 'Forever, Forever, with the Lord.'"

Thanksgiving in heaven will be a celebration of victory over every foe and our last enemy—death. I am thinking, that in heaven Gideon will celebrate his victory over the hosts of the Midianites with his little band of 300. Daniel will celebrate his victory over the lions; David will celebrate his victory over Goliath; Luther will celebrate his victory over the Pope, and Wesley his victory over the high church dignitaries and bishops who tried to stop the great revival. Patton will celebrate his victory over savages on the mission fields, and William Taylor will sing on the golden streets songs of victory for revivals in India and South America and

Africa. Inskip and Cookman, and Osborn and Fowler will sing the triumphs of the blood that cleanseth from all sin. Thousands will be in heaven whose struggle and fight for the heavenly city was terrific. They triumphed over the world, the flesh and the devil through the word of their testimony and the blood of the Lamb.

As I think of heaven this Thanksgiving season, I am wondering if we are putting up the fight as intensely as we should! Have we on the whole armor, and are we fully equipped so as to make it sure that we shall not miss it. Oh, the awfulness of the thought of missing heaven! God help us that we shall not make shipwreck! God help us that we shall not disappoint Jesus who died to redeem us, and our loved ones who shall be waiting for us at the golden gate.

Mr. Bliss, the song writer, whose life I have been recently reading, when visiting the Exposition in Chicago in 1873, had a song suggested to him by the practice so many people had of saying—"Meet me at the fountain." It made a melody in his heart and he sang:

"Will you meet me at the fountain
When I reach the glory land?
Will you meet me at the fountain?
Shall I clasp your friendly hand?
Other friends will give me welcome,
Other loving voices cheer;
There'll be music at the fountain—
Will you, will you meet me there?"

A Beautiful Story.

Knowing that many of our readers desire suggestions as to what they shall give their friends for Christmas, I am taking the time to help them, as I am with the books and know what they are, and to whom they will appeal. Of course, you will have to trust my judgment, but I believe you will do that, and if I have disappointed you, please to let me know.

What I wish especially to tell you about now, is a fine book, "The Folly of the Three Wise Men," which has some of the most practical and beautiful lessons you will read in any book, much more in price, and less attractive in appearance. This book handsomely bound in sky-blue board, with a white tablet with gold lettering on back. It also has an extra cover, is printed on the best of paper, large print, each chapter being illustrated with a suggestive picture. The main point in this book is, "The Story of the Three Wise Men who were the first men in the world to give Christmas presents, and of how these sages had to learn that, before their offerings would be acceptable to the Babe in the sacred manger, they must sweeten them with the little acts of daily kindness which make Christmastide the Feast of Brotherhood." The real spirit of the book is that of optimism and humanity. What better could you wish? Order today from Pentecostal Publishing Company. Price 75 cents, postpaid. When you see it you will want more.

MRS. H. C. M.

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Thanksgiving and Events.

Rev. Henry Ostrom, D. D.



CREATURES of circumstance are not capable of great thanksgiving. The significance of events diminishes as we become conscious that "our fellowship is with the Father and with His Son Jesus Christ." The nearness and preciousness of God in Christ imparts (as sweet perfume does to the things it touches) a quality to events so real that it is as truly realized as either the agreeableness or the disagreeableness of events.

Plentiful harvests, health, in the family, national prestige, lessening of the magnitude of warfare, human enterprises, and all such may be reckoned as reasons for Thanksgiving. But when they are reckoned, there always remains the measureless list not included. There remains too, the list of harvests that failed, the sick and maimed in the family, wrongs in the nation, the incubation of war programs and the whole heartless tramp of the armies of strife and spite in neighborhood and city; all of which constitutes a very long list.

Truly, there is either not enough seen or else there is too much when we sweep the vision abroad over the far-reaching lists of events, to furnish the prompting to deep and enduring thanksgiving such as shall be accorded the approving smile of our God.

That admonition that we should "in everything give thanks," like so many other sentences in the Bible, means vastly more than appears on the surface. At first it strikes us as an exhortation, but upon deeper consideration, we see that the Holy Spirit has wrapped in that sentence a philosophy of gratitude. The word "Everything" tells it. The thanksgiving is to be irrespective of the peculiarities of events, whether they be the more agreeable or the more adverse in quality. And such gratitude is cherished in the Spirit-filled soul. For, when one is sure of,

1. God's Word, the gift of the Holy Spirit;
 2. The Holy Spirit Himself the vital imparting of the Word to the daily life:
- then the whole variety of circumstances and events classifies as helpful. All works for good. All then, become reasons for thanksgiving.

We were compelled to select a circumstance and single it out as a cause for thanksgiving on this anniversary, I would say that this is it—We have God's Word. We have the best He can give to reveal the way of life eternal. That ours, and we know what to do with harvests and families, home affairs or national, health or sickness, war and peace. That ours, and we know to fully expect through the passing days events of opposite quality. We know to expect "Testing" and "Rest," sweet "Fellowship with the Saints" and "Persecution," "War" and (at length) "Peace." Assured that the very best that Infinite Holiness can do is being done, we scan the program given in this Word of God and thank Him that He presented it to us beforehand so that we do not need to climb the steep without landmarks on the way, and also that our Jesus, "the unspeakable gift," is sure to reign at length, "Kings of kings, and Lord of lords." What matters, a few pains and aches; what matters, a few acres nipped with frost or burnt with drought and heat; what matters, a few persecutions and trials! Jesus shall reign. Tomorrow is set right against today. "If we suffer with him we shall be glorified together." Here is thanksgiving steady as a planet and not whirling like a weather-vane.

Then, let the same Holy Spirit who gave that precious Word vitalize it to our souls

until "the Truth makes us free," until we know that "the blood cleanseth," until "the law of the Spirit of life in Christ Jesus" acts as a liberator, and until we really know and feel, that "all things work together for good" to us, and our reason for thanksgiving, if it stoops to consider circumstances or events at all gives them glad recognition only because they are like the fringes of this wonderful grace we have gained according to the provisions of this Wonderful Word of God.

Now, supposing we try to estimate circumstances and events in comparison with these treasures—His Word and His Grace. How many fields of corn or wheat or cotton, how many days of health and laughter, how many national resources, or how many domestic felicities shall we assemble to have enough to equal the worth of the sure Word of God? Or how many hailstorms and blights, how many tooth-aches and heart-aches, how many vacant chairs at the family table, how many boasts of office-seekers and manipulators must we sum up to equal the "Word forever settled in heaven?" Or to equal the grace abounding, the being led in triumph in Christ and the glorious hope of His appearing!

Gratitude must rather be of the train in which we ride than of the landscape which appears as we look out of the car windows. The landscape is interesting, no doubt—changeable indeed—but it is the train and not the landscape that is taking us to our destination. That is what counts. Now the Word of God is our schedule and the Spirit of God our train; events are the landscape.

There will be up-welling, out-going thanksgiving from saved souls this Thanksgiving Day whose boys' bodies lie buried in France, from souls whose frail bodies do not permit them to lift the hand to feed themselves a crust of bread, from souls slandered and belied, because they have heard the words, "How shall he not with him also, freely give us all things." "With Him!" Such company changes the quality of the "all things," just as a hut with a lover changes the hut into a grade better than a palace with a contender. The lover makes it so. And our Lover prompts our praise through weal or woe. Events, better or worse—all combined cannot equal Himself, just HIMSELF. Little wonder then that one of the marks of apostasy is that people are "unthankful." This Thanksgiving Day will search us out. Does it appeal to us saying where do we stand? Unthankful? Murmuring because of adversity? Rasping against the apparent success of those who seem to outdo us? Then, let us beware. The apostates are in that kind of business. But "in everything give thanks?" Then, there are two "abounds" for such. And there could not be an abounding without its going over the bounds. It overflows. There is for such "God is able to make all grace abound toward you," and, "that ye may abound to every good work." So the Thanksgiving table of grace has a plenty. Looking around us, we may wonder, but looking up we must thank our bountiful God.

O, Give Thanks Unto the Lord!

Mrs. H. C. Morrison.

"My God, I thank thee, who hast made the earth so bright,
So full of splendor and of joy, beauty and light.
So many glorious things are here, noble and right.
"I thank thee, too, that thou hast made joy to abound;
So many gentle thoughts and deeds circling us round;

That in the darkest spot on earth some love is found.

"I thank thee Lord, that thou hast kept the best in store;

We have enough, yet not too much, to long for more;

A yearning for a deeper peace not known before."

We should all lift our hearts in thanksgiving to Him from whom cometh every good gift, from whom all blessings flow, and with whom there is no variableness, neither shadow of turning. We are surrounded with blessings so constantly, that their very commonplaceness renders us oblivious of their presence; yet, if even that we look upon as most ordinary were withdrawn from us how we should miss it, and how much we should feel that our hearts should be in constant praise for the many mercies God is showering upon us daily, yea, hourly, and even momentarily.

That song which we sing often, and I fear without much thought, tells how to appreciate our blessings—by counting them; but that is impossible, for we cannot begin to enumerate the manifold mercies our Father is unceasingly showering upon us. As I read the requests for prayer coming to our office, and receive letters from those who have long been bowed under the hand of affliction, I am made to praise God that I am well, and that I have something with which to occupy my days, which, I trust are filled with labor that ministers to those who may come in touch with it through THE HERALD.

America never had greater cause for gratitude than she has this year. It is said that five crops have broken the record this year, one of which I regret to mention—tobacco—but the other four are legitimate and necessary to the needs of humanity. The Department of Agriculture announces that the corn, tobacco, rice, sweet potato, and pear crops surpass in size those of any previous year in the country's history. In addition to these, very large crops have been grown in rye, oats, potatoes, apples and hay. It is said that the United States grows more than 70 percent of the world's output of corn, having reached this year the enormous sum of 3,199,126,000 bushels. The rice crop exceeds any former crop by 12,000,000 bushels. Then there is an enormous yield of potatoes, flaxseed, apples, sugar beets, peanuts which supplement the unprecedented output of the other crops named.

With these temporal blessings showered upon us we should not withhold our hand from the starving millions at home and abroad. Why is the heavenly Father better to the United States than other countries? Is it because we have shared our blessings with the needy world? If so, let us show our gratitude to Him by opening our purses wider still that the famishing millions who have been devastated by war may be kept from the gnawing pangs of hunger, and maybe, death.

Yes, America should keep Thanksgiving Day with deeper humility, and more sincerity than she has ever done. We have our problems, but nothing in comparison to what other countries are having, and if we would retain the favor and blessing of God we must acknowledge Him as the Giver of every good and perfect gift, and as He gives to us, pass it on to those who are less fortunate than we. O, that the spirit of generosity and praise may be enlarged in all of our hearts!

"To God on high be thanks and praise
For mercy ceasing never,
Whereby no foe a hand can raise,
Nor harm can reach us ever."

Good News From The Evangelistic Harvest Field.

Indianapolis, Indiana.

We recently held the District Assembly of Indiana here at my church. We had a few days' convention preceding this annual meeting, with Dr. J. E. L. Moore, during which time we had about 150 souls at the altar. Our district pledged more than \$15,000 for Missions and my own church was greatly strengthened.

We are now getting ready for our fall revival. I have lately made a house-to-house survey of about 100 blocks near my church. It was really a revelation to our people here. In the 1,500 homes that we visited we found that only 10 percent of the people go to church, and only 5 percent go regularly. We found 1,000 children not in Sunday school, and scores of shut-ins. Suffering and sin and open doors are on all hands. We did the work in a systematic way, using a survey card. I followed up the canvass and we are getting in touch with people in the house-to-house work. We are also having three prayer meetings a week in our church and thus by advertising and prayer we already have a revival on hands.

We are to have the Aeolian Quartet and Evangelist B. T. Flanery with us during our revival. Thanksgiving, over Sunday, we are going to have a great missionary convention with Dr. H. F. Reynolds and Rev. E. G. Anderson, both of Kansas City, and a number of outgoing and incoming missionaries.

Personally, we have the pull on our soul and are in for pressing the battle for a lost world, and mean to give all we are to the spreading of this glorious gospel. Remember us at the throne.

EVERETTE O. CHALFANT.

Successful Meetings.

Since our last report we have been engaged in meetings at the Helping Hand Mission, Sioux City, and at the Holiness Mission, Sioux City, spending in all, two weeks in the Missions of that city. We saw many manifestations of the mighty saving power of God. Several drunkards were genuinely converted; some came to the altar so badly intoxicated that they could scarcely walk without assistance, and found there men of God that prayed with them until they had found God, and went forth to live new lives. More than a hundred souls were reclaimed, converted, or sanctified during these two weeks.

We found the superintendent, the Rev. I. W. Bartholomew, of the Helping Hand Mission, a most congenial co-laborer, and a man of faith. The deaconesses that were assisting there in the meetings were mightily used of God in the salvation of souls. There were many others whom God mightily used. Some of the church choirs rendered fine service, and were a real help in the meetings. The workers at the Holiness Mission were also a deeply consecrated people, and their work was graciously owned of God in the meetings.

At Butte, Neb., the Lord blessed many hearts. The meeting was not largely attended, being a small community, so far as our people there are concerned. The church we were with, the Methodist Episcopal, had about seventy members, and about that many friends. We had the joy of seeing some twenty-five or more reclaimed, converted, or sanctified. Many there expressed a determination to keep going until they shall have entered into the fulness of the blessing. The pastor, Rev. Farmer, is a fine, promising young minister, wholly consecrated to God, filled with the Spirit, and thoroughly awake. We look for a great future for him.

We are now at Nortonville, Kansas, starting into the second week of the meeting, with about thirty conversions and reclamations to date. Our next meeting will be at Hancock, Ia. We greatly desire the prayers of THE HERALD family.

Mr. C. E. Barlow, composer, soloist, and chorus director, of Barlow, Ky., is associated with me in the work now. The people greatly enjoy his work. We have some open dates for the spring that we could give to some church or community that wants sound evangelism. Our pre-Easter date (of three weeks) is open. Address me at 739 Twentieth St., Des Moines, Iowa. Would be glad to hear from some of the churches of the South. Gilt-edged references furnished. I have some camp meeting dates open for next summer, also.

H. E. COPELAND, Evangelist.

Dade City, Florida.

One more great battle fought and a great victory won. I opened up in Dade City, Fla., on the night of Oct. 19, with Rev. T. L. Z. Barr, pastor, and Rev. J. E. Heartsfield, singer. Bro. Barr is one of the best pastors I ever worked with; he had made fine preparation for the meeting and the Holy Ghost was with us all the way. Rev. J. E. Heartsfield, of Zolfo Circuit, Florida Conference, is just as good song leader as I want; he is great! He got eight instruments into the choir, with about thirty voices and kept the victory ringing for three weeks. We had a chance to visit the high school eight mornings during the campaign, and we are shouting deep in our souls over all the victories. I am sure heaven has a record of the results.

Bro. Charlie Tillman and I open up at Carrabelle, Fla., Nov. 21st. Pray for us.
F. P. MCCALL.

Bro. Bennard in Nation's Capital.

May blessings rich and sweet rest upon all THE HERALD family, and it is our earnest prayer that this great paper may be instrumental in the hands of God of carrying the gospel of holiness to a needy church and a lost world.

Our last camp meeting of the season was at Conneautville, Pa., where God poured out His Spirit in a gracious manner. There was signal victory from the opening till the close. No finer body of men can be found to man a camp meeting than are found in charge of Conneautville, Pa., State Camp. With Bro. H. C. Miller as president, Bro. J. L. Hanna, secretary, Bro. Ashe as Treasurer, and Bro. J. A. Harris as platform manager you can put it down that every detail of the meeting is looked after in a business-like way. It was delightful to have Arthur Moore and J. L. Glascock as co-laborers in the preaching, and the Mackey Sisters and B. G. Grenfell in the singing. Our fellowship was sweet indeed. Bro. Harris concluded that there must have been about two hundred definite seekers. The Lord be praised.

After spending a time at home with loved ones we started for Hesston, Kan., where we held a meeting in the M. E. Church. Rev. C. J. Kirk is the pastor, and we found him a delightful brother to work with. Bro. Kirk is greatly helped in his work for the Lord by his godly and devoted wife. Both of them are former Asbury students. They are surely a deeply spiritual couple. God has given them a beautiful baby boy to train for His glory. May heaven bless them in their work at Hesston. The battle was not an easy one for various reasons, nevertheless, the power came down and a goodly number were at the altar for pardon and holiness. Quite a num-

ber of bright young people were at the altar during the meeting. The church was usually well filled, and on a number of occasions was packed to the doors. The Mennonites are strong there and they came to the services in crowds. The students from their College greatly helped us in the singing. The pastor of the Evangelical Church was a blessing to the meeting. He was having a hard battle, but the God of battles was with him to deliver him. Blessings on Bro. Parker.

At this writing we are holding a series of meetings in the Capital city of our nation and God is surely with us in power. The meeting has only been running a few days but the revival is on just the same. A number of strong men have been on their knees before God crying to be set free from their sins, and some from the carnal mind. The signs are good for a revival of old-time power. Rev. John Hosley, the pastor, is loved by the people both in his own church and that of others. He says this meeting is in advance of any they have held for a number of years, considering the time it has been running. The Mackey Sisters of West Virginia, are conducting the singing and everybody who knows them will agree with us when we say there are none better in the field. Pray for us that a Pentecost might come to the great city of Washington.

GEO. BENNARD.

National Conventions.

JOHNSTOWN, PENNSYLVANIA.

From Cleveland, Ohio, the Convention Flying Squadron went to Johnstown, Pa., for the next campaign. The broad-shouldered, broad-voweled, deep-voiced Alex. McDonald (somewhat Scotch) had made excellent preparations for the Convention and the party found everything in readiness with a splendid attendance for the first service. The meetings were held in the Willow Street United Evangelical Church. This convention was well attended by the holiness people but the number of outsiders was never large. The first service saw more than one dozen seekers at the altar, and though fruitage was never easy to gather yet the convention services nearly all were scenes of salvation power and the closing service saw a crowded altar and a burst of power and blessing upon the people.

The pastor of the Willow Street United Evangelical Church, Rev. S. V. Germany, and his people were most kind in their welcome to the National Party and the other United Evangelical and Evangelical Association churches and pastors were generously represented in the services. The district superintendent of the United Evangelical Church gave hearty support to the work. The Christian Missionary Alliance friends and their good pastor, Bro. McGarvey were most loyal all through the six days.

The work of holiness is in good condition in this busy Pennsylvania iron and steel center. The interdenominational association is well directed and many of the churches are sympathetic with their work. Such a meeting as this not only bring new recruits to the ranks of holiness people but keeps the standards before the people, destroys walls of prejudice and keeps the battle line ablaze.

Johnstown is an interesting city to visit. Dominated of course by the big steel and iron mills and overtopped by the great hills surrounding it, this city with its historic flood and wonderful recovery from its bad effects, is always full of interest to strangers.

SYRACUSE, N. Y.

The Syracuse Convention opened on time and for the first time this season the Flying

Squadron was complete in number. Rev. Gouthey, who has not been able to be in former conventions on account of the serious illness of Mrs. Gouthey, took his place in the team in this meeting. This fifth convention of the season was held in the Wesleyan Methodist Church and for splendid location and pleasantness of surroundings there could not be a more delightful place. The attendance from the first was splendid and in every way this was one of the best conventions of the season so far. Rev. F. A. Butterfield, the editor of the *Wesleyan Methodist*, and Rev. P. J. Gieter, pastor of the First Nazarene Church, were the men who were the human mediums in making adequate arrangements for the campaign. Ministers from many city churches and from surrounding cities were visitors in the convention. The personnel of *The Wesleyan Methodist Headquarters* which is located in Syracuse, were constant attenders and gave active support to the services. Revs. Willet, Cox and Butterfield, with Evangelist W. H. Marvin, of the Wesleyan Church, all took active part. Evangelist Tryon, of the M. E. Church, and Evangelist Buell, of the Nazarene Church, attended the meetings. Evangelist B. S. Taylor spent four days with the convention and blessed us with his prayers and testimonies.

It is most beyond common expectation that a revival should be seen in six short days but those who attended this meeting know that each seemed to climax the preceding day in revival tokens. Many people were reached in this meeting that were new to the message and experience of holiness.

It is with regret that it must be recorded that Prof. and Mrs. Wells ended their work with the team with this meeting. The five weeks of their fellowship in the labor of this strenuous work has been most delightful to the other members of the party and it is with only happy memories that we will all think of these weeks together. Mr. and Mrs. Wells have been called to labor with the party of workers doing a like work in their own church, and we are sure that the Nazarene team will find that Brother and Sister Wells are not only delightful friends to labor with but will make a worthy contribution to the ministry of their party. Prof. C. C. Rinebarger takes their place and will be with the team the remainder of the season.

BAR-LUKE.

Letter From the Dark Continent.

I think I have not written one time that somebody has not sent me a letter in reply saying that they were praying for me. So I am encouraged to send another appeal through *THE HERALD*, if you will allow me, to call attention to our work and earnestly beg for your prayers. There are many things that our work needs, but the Centenary is helping to supply these financial needs. So put your money in the regular channels of the Church if you will; this is not to ask for money, but oh, friends, the battle is so hard at times, won't you stand by us in prayer.

Two years ago we had a wonderful revival. God sent it and hundreds of people were saved and some were sanctified. But in their ignorance and hunger of heart for spiritual things, many of our people went into very hurtful extremes. All their cry was to "receive the Spirit." The revival was started by a man from another mission coming to preach and his theme all the time was the Holy Spirit. He was a Spirit-filled man and wonderfully used of God, but he took it for granted that our people were all Christians at the time he came, which was far from true. Nearly all of them confessed to grosser sins and the Lord forgave them and they called it "receiving the Spirit." After awhile they wore themselves out by prayer meetings that lasted all night, and then there was a letting down and many, many of them

went back entirely. There is considerable fruit yet remaining, but many of them have made shipwreck of their faith, and in numbers of cases harder than before. Some were carried away with emotionalism and were not converted at all according to my opinion. In some cases there were government interference and doors closed to us because it was reported that we had gone crazy. There might have been a little persecution in this on the part of some of the officials, but it was mostly because of the extreme things done out of emotionalism and ignorance and yet having its foundation in a real hunger for spiritual things.

Their religion has been altogether animistic. They have no idols of any kind. Their witch doctors "receive a spirit." The spirit of their ancestors enter into certain people or various animals and these are worshipped, or at least revered. They worship the devil and other evil spirits and know they are doing it. They are wiser than Sir Oliver Lodge and other modern spiritists, for they know that the worship of this kind is evil. And yet, strange to say, the prince of the evil spirits succeeded in introducing some of his religion among some who were or had been good, right in the midst of the revival. All this hurt, and now makes it much harder to have another real revival. But we just must have a revival and God can so teach them that these things need not occur again. I believe that it is not an extreme statement to say that the work here will yield a hundred-fold more fruit for the same amount of effort than it will in the States.

Practically all of our teachers and evangelists have come from heathen parentage and had no training at all as Christians when they were children, and yet it would have done your souls good to have attended a service that I did last Sunday night conducted by these men.

This was by no means an unusual service, and yet perhaps a few extracts from the opening prayer and some from the sermon might give you a little idea what God has done for them. This is a free translation of part of the prayer, given from memory. "Oh God our Father, we thank thee for Jesus Christ thy Son. When we were in sin and deserved to be beaten, He was beaten in our place, when we should have been pierced, He was pierced for us, when we deserved to be cursed, He was made a curse for us, when we deserved death, He died for us. We thank thee our Father, that when our land was in darkness, that the light of Christ has shined upon us." He continued in this way in the most tender grateful way till many hearts were melted. He continued in the story as given in Isaiah 53, about how as sheep we had gone astray, etc.

Then David got up to preach. He read from Matt. 11, "Come unto me all ye that are weary and heavy laden and I will give you rest," and the remainder of these comforting verses. He spoke of how glad they were when they were carrying heavy loads to have a friend come along and take their load for a distance (this is a common occurrence), how glad to have a place to stop to rest when on a journey. He then referred to Israel in the wilderness and how they died without entering into Canaan because of their unbelief and dwelt on faith as necessary to all spiritual blessings. He spoke of the many blessings of the Christian life and that they are without money and without price. Twice during the sermon he was encouraged by a verse of song softly sung while he talked—this their way of saying amen. "Take the world but give me Jesus," they sang in the Spirit.

But while we have services like this, I am sorry to say that nearly all our younger and more promising boys are only nominal Christians and some of them really bad I fear. We have in our boys' school considerably

over a hundred—120 I think, the girls' school has 80, there are about 50 mothers and a large number of children. There are also a number of men and boys who are working on the farm and in building, so altogether we have about 400 people to preach to every Sunday. And nearly all this number are under instruction in the various schools.

This school can be made a great light to all this country if we may only have the power of God with us all the time. My dream is that it may become an African Asbury. With Spirit-filled men and women and the blessings of God upon us this place may reach as many souls as Asbury is reaching. Now again I beg you PRAY.

We have just received a new couple who have been educated in Taylor University and sat under Prof. Wray in Bible class. Oh, how grateful I am! The first Sunday he talked he stood on the platform and gave a testimony to sanctification. A sanctified doctor and his wife are on the way. We need more, several couples more. Will you pray that we receive no Higher Critics. Will you pray that some well educated married people may be quickly found and their support assured and sent at once. I don't even know if the Board of Missions is looking for more, but include this in your prayer, for oh, how we do need them. Pray that all who come may be in the experience of holiness. Who will enlist as an intercessor for Old Umtali and for Africa? Who will say, "Here am I send me?" I thank God for those who are praying for me, but don't just pray for me, I am coming for furlough soon if God wills, but pray for all the workers, missionary and native and the native Christians. Who will make it his daily earnest prayer for a revival? Just try it and see if God will not open the windows of heaven and pour you out a blessing that you will not be able to contain as well as answer in blessings to us.

For Africa's redemption,
PEARL MULLIKIN.

A Quarrel Stopped by a Lady.

Some rough-looking men boisterously quarreled on a street car. A gentleman passenger tried to quell the quarrel. But the excited men violently threatened him, and he gladly took his seat. Then the conductor tried to stop the disturbance, but failed, fleeing from the brandished knives of some of the disturbers. At this critical juncture a truly Christian lady, though naturally timid, but evidently inspired by the Holy Spirit, approached the noisy, desperate men and said, "May I speak?" "Yes madam," was the reply. And then she poured forth the Gospel of Jesus Christ so sweetly and effectively, in exhortation and prayer, that there was a sudden and solemn calm.

One man threw away his cigar, knelt near the lady and called on God to save his soul, soon afterwards declaring that he had found pardon and peace. The spiritually heroic lady then asked if anyone else on the car desired to be prayed for, and many hands went up in token of their wish. The conductor, deeply affected, called out, "Lady, please pray for me." Ah, there was a really consecrated woman, as well as a tactful one ready to seize an opportunity to promote the work of the Lord. It was a real revival of religion even on a street car.

Dear reader, as a Christian, how alert are you, and anointed from on high, in seeking the salvation of souls? And you who are not Christians, oh why not seek to become such at once? God graciously help you!—A. W. Orwig, Los Angeles.

There are not twenty Gods. There are not twenty ways of being saved.

Jesus Christ loves to save, He loves to bless, but He does love to be asked.

—John McNeill.

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(Continued from page 1.)

I believe that the preaching of the original doctrines of Methodism will bring a greater revival of religion today than they brought in the days of the Wesleys; that is to say, the preaching of the doctrines *now* would have a far wider effect, as regards the number of people reached and blessed. I do not suggest that the blessed effect in the individual would be any better now than then; but populations are so much larger, the number of preachers so much greater, and the means of reaching the people so much better that the good effect of preaching these Bible truths would be proportionately larger now than then.

In speaking of the doctrines of Methodism I have in mind the fall of man, as described in the Holy Scriptures, the depravity and sinfulness of the race, the atonement made in the suffering, death and resurrection of our Lord Jesus; His virgin birth, His Deity, His oneness with God, His place on the mediatorial throne, His teaching with reference to the sinfulness of man and the necessity of regeneration. The early Methodists emphasized especially the necessity of the new birth, and all teaching contrary to this doctrine is heretical and destructive. Training and education are right and proper in their place, but when substituted for the regenerating grace of God they are idolatry, unscriptural and destructive of the spiritual life of the Church. Early Methodism urged the witness of the Spirit to sins forgiven. This is scriptural, important and a great essential of evangelical Christianity. Christian people ought to have an abiding witness to their salvation, which should be urged upon them in the pulpit.

The doctrine of remaining sin in the regenerated is scriptural and apostolic. It is in the creeds of the churches; it is in harmony with human experience. "Babes in Christ are carnal." God requires holiness and the Lord Jesus Christ died to make our sanctification possible. This sanctification must be entire; all sin must be cleansed away. The blood of Jesus Christ, God's Son, cleanseth from all sin. The original Methodist teaching on this subject was correct—it is subsequent to regeneration; it is by faith: it is instantaneous. After its reception, growth and development in the Christian graces are possible, necessary, scriptural, and is the experience of those who, having been cleansed from all sin, "grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

The early Methodists believed in the awful sinfulness of sin, the coming judgment, a hell of torment for the impenitent who died

in their sins. This is plainly taught in the Holy Scriptures. The early Methodists warned men to flee from the wrath to come. They thundered out the truth with no uncertain sound against the wicked and plead with them to repent. The multitudes were moved, the lost were saved. These great truths should be faithfully preached today. They will arouse the consciences of men and bring them to repentance. Say what you may about progress and culture, the multitudes are sinful. There is Sabbath desecration, dishonesty, lewdness, all manner of sin about us, and sinners should be faithfully warned and earnestly urged to repent. The early Methodist preacher warned believers against backsliding; regeneration did not make them infallible; to sin against God was to be separated from Him—to fall away, to go back under condemnation, and without repentance—to be lost.

These were the great truths of the early Methodists, especially emphasizing free agency and free grace. These same truths have never lost their power. They will attract, convince, and lead the people to Christ today. They people respond to these truths wherever preached. They appeal to the conscience, the head and the heart. They convince the intellect and arouse the conscience. We love these truths because they are taught in the Bible; they are revealed of God; they save the souls of men. We have no apology to make for believing them. We have no hesitancy in preaching them; nothing can be found better. They meet the divine requirements; they satisfy the longings of the human soul. We do not intend to give them up; we will not keep silent. We propose to lay ourselves out to defend and propagate these truths. We feel a holy obligation, so far as in us lies, to hand them down to the rising generation, to see to it that as far as we have power, that consecrated young men and women go out to preach and witness to the power of these great doctrines to save the soul. We are not ashamed of the gospel as proclaimed by the fathers and founders of the Methodist Church. We want no higher position, no greater call, no better occupation, no sweeter joy, than to believe these truths, love them, preach them, and see their gracious effect upon our fellow-beings. We are swallowed up with this great theme. We are burdened and blessed; we are fearless and happy in this work that might delight the heart of angels. Oh, for a mighty host to rally about the standards of these great Methodist doctrines, tested, tried, and true which, if lived, preached, and witnessed, will bring to this nation of ours the greatest revival in the history of Christianity.

We are not sectarian; we are in love and fellowship with our Christian brethren of all denominations, but we believe that God raised up the Methodist Church to preach, spread abroad, defend, and inculcate in the minds and hearts of the people these great Bible truths, and we want no higher or more blessed mission than to preach them while we live, and strive to hand them down for the enlightenment and salvation of rising generations. We will not surrender these truths. They are believed and cherished in the hearts of untold millions, and they must abide in the world for the salvation of the people.

The Increase in Price of The Herald.

We have postponed to the last moment notifying the readers of THE PENTECOSTAL HERALD that we are compelled to increase the subscription price of the paper. The raw paper for THE HERALD is now costing us four times what it did before the war. It is costing us twice as much as it did two years ago. Paper upon which THE HERALD is printed costs us something more than \$500 a week. At the present price each new subscriber represents a cash loss. Our readers will see at once that this condition *forces* us to add an-

other fifty cents to our subscription price, making THE HERALD \$2.00 per year.

It is to be hoped that the exorbitant price of paper will be reduced, but there are no indications of such reduction at this time. We regret exceedingly that we are compelled to add this fifty cents to the price of the paper, but our friends will please remember that this only means *one cent a week* more than they are now paying. We do not believe that the good people who love the doctrines and principles for which we stand, and who indorse the holy war we are waging against sin, will stop their paper because of the addition of one cent a week; and yet, this one cent enables us to go forward with the good work.

Letters of endorsement and encouragement come to us from every quarter of the country and from all classes of good people. We firmly believe that God has raised up THE PENTECOSTAL HERALD for such a time as this, and we earnestly entreat its hosts of friends to stand by the paper in these trying days, to renew their subscription promptly, and to assist us in securing new subscribers.

We have set our heart on a circulation of *fifty thousand*; we are very close to the forty thousand mark. If the readers of THE HERALD who love the Lord and Bible holiness would give a day each, to soliciting subscribers, we would easily pass the forty thousand mark before the holidays.

The present price will not be increased until January 1. After that date the price of the paper will be \$2.00. Religious papers all about us have increased their subscription to \$2.00, \$2.50, and even more, and we feel confident that the readers of THE HERALD and the lovers of the truth for which it stands, will not let the addition of one cent a week hinder them from having its weekly visits.

At the present price of paper it is costing us something more than \$25,000 a year to purchase the raw paper upon which THE HERALD is printed. Labor, ink, the expense of mailing, and everything that goes into the making up of a weekly journal has increased amazingly.

We intend to make THE HERALD better, more aggressive, lively and interesting during the coming year than ever before in its history. We gird ourselves afresh for battle, and our faith in God and His people is strong for victory here and triumph hereafter. May the Holy Spirit come upon us for service, and may the great HERALD constituency be blessed, kept and used for the advancement of the Redeemer's Kingdom.

Faithfully your brother,
H. C. MORRISON.

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Rev. H. E. Copeland, 739 29th St., Des Moines, Iowa, is a successful evangelist, a man of culture, and a soul winner. He would be glad to do some work in the South during the winter and spring months. I heartily commend him to pastors who may need his assistance.

Faithfully,
H. C. M.

Notice!

The services of Prof. Charles R. Loney, chorister and soloist, with Evangelist L. J. Miller, can be secured for the date Dec. 5-19, by getting in touch at once with Evangelist L. J. Miller, Edgeley, N. D., care of Rev. George R. Nelson, pastor of First M. E. Church.

Renew Now!

If your subscription to THE PENTECOSTAL HERALD has expired, or will expire this month, please to renew now that you may not miss a single issue of the paper. We are planning some interesting discussions from week to week and you cannot afford to miss them.

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'Ju'dah, 'Is'sa-char, and 'Zeb'u-lun.

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—8— But the voice answered me
again from heaven, What God hath
cleansed, that call not thou com-
mon.

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6 That which is born of the
is flesh; and that which is born
of the Spirit is spirit.

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A delightful tale of six wide-awake school girls who form the V. V. Club; and of the fascinating times they have. It's just the sort of story to appeal to young girls who like to think they are planning their own lives without undue interference from "the powers that be." Price, \$1.75.

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THE LAW OF REFLEX—A NATURAL LAW.

Judge A. K. Webb.

The wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord. Romans 6:23.

We are born into this world subject to three unchangeable laws—natural, physical and moral or spiritual law.

These laws are the mandates of God and like God, unchangeable.

As God is eternal, immortal, all-wise, allpowerful; so are His laws and works—eternal, unchangeable.

We are born in this world, subject to these fixed laws and amenable to the same, and wisdom would dictate, that we, as responsible beings, should acquaint ourselves with and adjust ourselves, so as to be in harmony with said laws.

God's laws are all in harmony with each other and intended to work out for the good of all beings made subject to the same.

We speak of Natural law in creation, as being fixed laws, always attended with fixed results. One natural law is that, like produces like. No evolution in God's laws. The monkey of 6000 years ago, is the

same kind of a monkey today. The farmer has learned that if he wants wheat, he must sow wheat; if corn, he must plant corn. If he desires chickens, he must incubate hen's eggs. If turkeys, he must incubate turkey eggs.

A physical law is, that you get the same kind of a disease, as the germ you inhale produces; typhoid germs, typhoid fever, tuberculosis germs, consumption.

The same truisms are found in the physical and moral laws, as in natural law. In moral law a good act produces good results. A bad or immoral act produces bad results. Good thoughts lead to good deeds, and good deeds to good results, and bad and corrupt thoughts lead to a bad and debauched life, etc., as it is written, "As a man thinketh in his heart, so is he." Prov. 23:7. "Whatsoever a man soweth, that shall he also reap. If he sows to the wind, he shall reap the whirlwind; if he sows to the flesh, he shall of the flesh reap corruption; and if he sows to the Spirit he shall of the Spirit reap life everlasting." Gal. 6:7, 8.

In all of these statements of facts the law of reflex is shown and invariably applied. The reflex of a thought is a life; the reflex of a sowing is a crop; the reflex of a sin is death—spiritual death; the soul that sinneth it shall die." Ezek. 18:4. "The wages of sin is death"—spiritual. Wages is the price paid for an act performed. The reflex of sin is death; man sinned and died in the fall. "In the day thou eatest thereof, thou shalt surely die." Gen. 2:17.

A well known law in ethics is, that a man is entitled to his wages or the thing earned, and for anyone to intervene and defeat the law would be doing an injustice to the person so entitled.

Sin is the known and wilful violation of God's law. 1 John 2:4. God's law, "Thou shalt have no other gods before me; thou shalt not make unto thee any graven images or any likeness of anything that is in heaven above, or that is in the earth beneath. . . . Thou shalt not bow down thyself to them, nor serve them." Ex. 20:3, 4, 5.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; This is the first commandment, and the second is like, namely this: Thou shalt love thy neighbor as thyself." Mark 12:30, 31. Origin of Sin is the Devil. Gen. 3:4-6. 1 John 3:8. The devil was created an angel of light, and by a wilful disobedience of God's law made himself a devil. God never made a devil.

Man was created holy and pure and endowed with the power of making free choice of things appealing to his desires. Man wilfully chose to disobey God's laws and the reflex was a fallen, sinful being, doomed to eternal death and banishment from the presence of God.

Fallen man produces a fallen race; death is the reflex of disobedience. "Death has passed upon all men for that all have sinned." Rom. 5:12.

Man, left to himself, unaided, is eternally lost, as the result of his own act, and not in line of God's will; as it is written, "God wills not the death of any, but that all should come unto him and live." Ezek. 33:11; 2 Pet. 3:9; Ezek. 18:32.

"God so loved the world that he

gave his Son, that whosoever believeth on him should not perish, but have everlasting life." "The gift of God is eternal life, through Jesus Christ our Lord." Look and live; sin and die; doubt and be damned, or condemned and lost. Repent and be saved. Sins confessed, pardon secured; these laws of God are ever true. Accept them and live.

Eternal life and eternal death are antipodes and are the reflex of certain fixed laws of God and therefore unchangeable.

"All have sinned and come short of the glory of God." Rom. 3:23. The gift accepted eternal life is secured. Sin surrendered, God is reconciled and man saved. "Jesus Christ came to seek and save that which was lost." Luke 19:10.

Man's only hope of rescue from eternal death—the wages of sin—is in accepting Jesus Christ as the propitiation for his sins, as there is salvation in no other name.

No man can sin and get by without paying the penalty—eternal death. No man can live a life of sin, possessed of low moral views and desires, without reaping the reflex in his body and soul in the life that now is, and the life that is to come; the mark of Cain will be written indelibly on every act and deed of his life, invariably locating him in the class to which he belongs.

A gift is the bestowment of a blessing or a thing of value, without a compensation paid or demanded of the persons on whom the gift is bestowed.

The gift, Jesus Christ, in the text, was priceless beyond value, and that being so, man was unable to pay the price for his redemption. "As it was written, that no flesh should be justified by the deeds of the law." Gal. 3:11 and Rom. 3:20.

Sin kills; faith in Jesus Christ saves. A sinful life, a lost soul and a rejected God, a wicked and perverted mind, a ruined and lost man.

God offers man eternal life through Jesus Christ His Son. Accept and live, reject and die. Whosoever will may come to God and live. Whoso-

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ever will may reject Jesus Christ and die. "God wills not the death of any, but that all may come unto him and live." 2 Pet. 3:9.

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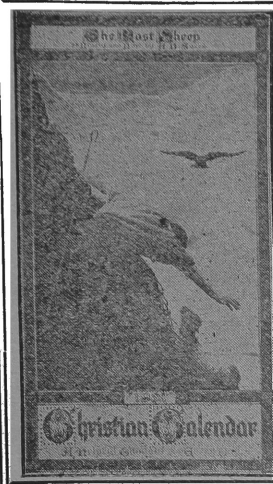
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FLORESVILLE, TEXAS.

I want to tell you how the Lord has helped us in regard to the present day fashions, with our children. We have four daughters in our public high school. The youngest is nine and the oldest is sixteen years. Husband and I have felt that it was wrong for them to wear low-neck dresses and thin material; so we had to meet our test and go through it, or let it get the mastery over us. But the Lord, who is ever ready to help, has not failed us. How we do thank Him for standing by us! Our daughters have never worn low-neck dresses and short sleeves. I have dressed them as I felt Christian mothers ought to dress their little girls that is, in the present style, but avoiding extremes. I have asked the Lord to make it as easy as He could for them for they, too, had to bear the test.

One day in the Domestic Science room they were each in the class, making a dress. When the teacher, who was a worldly devotee of fashion, came to help our daughter cut her dress she said, "Mary, I will not disgrace your mother's daughter by cutting a low-neck dress, so we will fix it like she does." Whether it was said in derision or not I never expect to know, for I want to be hid in His pavilion, from the strife of tongues. It is not easy to always be true to your conceptions of right, but there is such a sweet assurance that God is nigh at hand. In spite of the fact that we are a peculiar people and have to act so sometimes, the Lord takes charge of our lives.

Our eldest daughter stands now at the head of the graduating class of twenty boys and girls, and the Superintendent told us she would come off with the honors of the school if she continued as she has. But she has never stood in that class-room with low neck and short sleeves, or sheer waists.

One day my husband was riding on the train and fell in conversation with our local banker. They were discussing the liquor problem. The banker being an anti tried to prove his side by saying, "When I go to church I see your pastor's wife and two grown daughters exposing their arms and legs and breasts to men, who have something in them that rises up and does more harm than all the whiskey in the world."

Mrs. R. E. Spruce.

In answering advertisements mention your paper. It commends you.

TAYLORSVILLE, KY.

Am writing a few words of praise for your paper, "Pentecostal Herald." In Matt. 5:16 we read, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." I know your lights are shining brightly in or through "The Herald," your talks are helpful to me and I feel I am right with Jesus when I am reading them. Sister Morrison's talk, "When I see the Blood," was wonderful. Brother Morrison, the reproof you gave Dr. Blank was just what he deserved (not only by you) but all who claim to be children of God. If more of our preachers should take the stand against dancing that Andrew Johnson has taken, there would be more young men and women in our Sunday schools and prayer meetings. We know this is true. 1 John 2:15: "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him." We cannot say we love God if we go to worldly amusements. The talk given by Bro. Johnson, "How to bring up the child," is something serious and we should ask God's help each day. Thanks, to the "Free Methodist," for his few words against the moving pictures. One of our daily papers states there is only one Church that does not believe in dancing and that is the Methodist. Thank God for the Methodist Church and the great men of God who are fighting these awful sins.

Mrs. Ora Lee Bennett.

THE IRISH HOME RULE QUESTION.

This land is wild on the Irish home rule, which is Pope rule. Out new book is an eye-opener. A preacher writes us "It covers the point completely." One man has ordered 100 to distribute. Another has taken 50 to sell, etc., etc.

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Christian Science And The Word of God By F. G. Huling.

A splendid exposition giving the teachings of Mrs. Eddy and the Bible teachings showing the error of Christian Science. 48 pp., neatly gotten up. Price 10c. PENTECOSTAL PUBLISHING CO. Louisville, Ky.

Fallen Asleep.

ALLDAY.

Rev. C. A. Allday died Saturday, August 14, and his body was taken to Jacksonville, Ala., the following Monday morning for interment. Brother Allday was at one time a member of the North Alabama Conference, but for more than twenty-five years he has been a local preacher in the North Georgia Conference. He served as a supply in our Conference for several years and did faithful work. He knew the Bible as few men know it and was a strong preacher. He had a bright experience and was generous with his means. He gave to Emory University \$9,000, which was about all he had. He was seventy-nine years old and had been a patient sufferer for many years. His first wife and only child preceded him to the good world more than twenty-five years ago. His second wife survives.

S. A. Harris.

THOMAS.

Again our hearts have been saddened by the calling away of a loved one. Sunday morning at three o'clock, the death angel came and bore away the spirit of Norman Thomas. Norman was the youngest son of Mr. and Mrs. B. A. Thomas, his age being 20 years, 7 months, 16 days. Besides his mother and father he leaves four sisters and three brothers, namely—Mrs. Jas. W. VanHoose, Mrs. Theodore Thompson, Misses Eva and Esa Thomas, Messrs. Frank, Edgar, and William Thomas, as well as many relatives and friends to mourn his loss. One sister and one brother preceded him in death.

Two years ago while at work with his father on the farm he came to the realization that God for Christ's sake had pardoned his transgressions. He soon afterward united with the Methodist Church at Doyleville. Since that time he has been striving to please his Redeemer. His end came somewhat unexpected and yet we are resigned to the whole will of God. He had his part of suffering here so we would not call him back. We feel that our earthly loss is his eternal gain.

J. A. Macclintock.

SPENCE.

Mrs. Eula Spence (nee) Foster, was born in Henry county, Ga. Oct. 11, 1874. Married to Prof. J. R. Spence, Nov. 17, 1897. Unto the union eight children were born, six sons and two daughters. She professed religion when a young girl and united with the M. E. Church, South, remaining within that church until death.

She passed to her reward Aug. 14, 1920, in her forty-sixth year. She leaves a husband and seven children with a host of friends to mourn her absence. Our loss is her eternal gain. She was one of those kind, devoted lovable Christian mothers who always had a good word for everybody. She left the evidence that she was going home to be with Jesus. Oh! how precious is the death, in the eyes of the Lord, of His saints.

She had spent the most of her life in the service of her Master.

The funeral was conducted by her pastor, Rev. W. A. Woodruff, to a large number of friends and relatives, from the text, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness." 2nd. Tim. 4: 7-8.

May her mantle fall on her loved ones, and may we all emulate her godly example; may her influence live to bless the world.

Farewell dear daughter and mother, for we have the assurance that we shall meet again.

"One precious to our hearts has gone,

The voice we loved is still:
The place made vacant in our home,
Can never more be filled."

Mother.

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There will be meetings in the Immanuel Holiness Church, 630 North Sawyer Ave., Chicago, Ill., Sunday, Nov. 28 to December 5, inclusive. George H. Smith and J. Hess will be in charge.

SUNDAY SCHOOL LESSON.

BY JOHN PAUL

OBSTACLES AND VICTORY.

Date: For December 5, 1920.

Subject: The Growth of the Kingdom.

Lesson: Matt. 13:1-43.

Golden Text: "Fret not thyself because of evil doers." Psalm 37:1.

It is notable that during our Lord's ministry the earlier part showed a larger proportion of miracles than parables, but the latter part of His ministry was characterized by a large number of parables. It appears that He did little talking at the first, but the record of His conversations, parables, and other public addresses increases as we approach the middle and latter part of His ministry. We can see how appropriate this would be, as He Himself said that His works were credentials by which His words were supported. John 10:37, 38.

A Two-Sided Outlook.

For this and next Sabbath we are asked to study what are called the "kingdom parables." Matthew has them grouped in this chapter, not necessarily because they were all spoken at the same time, but because they bear upon a related subject. The parable of the different kinds of ground and the parable of the tares remind us of the impediments which are in the way of promoting the kingdom, both because of the depravity that is in the world and the Satanic influences that are at work. There is passive hindrance and active opposition. Just as the first two parables unite to emphasize one point, the third and fourth unite to emphasize another point. The parables of the mustard seed and the leaven contain an element of optimism, which offsets the discouraging features of the two parables preceding. Many things may be in the way of the success of each particular gospel enterprise, and an evil intelligence, superior to man, may be devising plans so deeply laid that human alertness cannot meet them; but all these obstacles must finally yield, and the enemy of souls is destined to meet a culminating defeat at the coming of the Lord.

The Kinds of Ground.

The four kinds of ground mentioned in the parable of the sower are not to be pressed into any literal significance. The parable as a whole simply teaches us that the gospel is all right; that when a spurious or abortive type of piety appears in the name of Christianity it only means that something is wrong at the human end of the line. If it is gospel seed it is good seed, and tends to produce the same glorious harvest

among all classes of people on all sides of the earth. The parable teaches us that the obstacles in the way of the effects which are intended by the gospel are manifold. Only three illustrations are given, the wayside, the stony ground, and ground infested with bad seed; but these types are all generic. Among those to whom the gospel is preached, there are careless, notionate souls, whose light, frivolous lives will cause them to be lost. Again, there are indolent, shallow natures, whose convictions are all second-hand, who do not think for themselves, and in whom the best spiritual results are not possible. Then there are people whose natures are full of worldly, carnal ambition, or evil appetites or tempers. However well the soil of those natures may respond to the gospel seed, the evil in them is liable to spring up and bring disgrace upon the cause.

The Enemy in the Shadows.

In interpreting the parable of the tares we must forget the use that is made of seed and fields in the one just above it. Here the field is the world, and the good plants represent the true Church of Christ, the group of people everywhere who are saved by His grace. Wherever they are, in the same organization or habitat, will be found persons who are not genuine, who are intentionally or unintentionally wrong, who may or may not resemble the genuine. No Church court can successfully remove them. While we are to do all we can to make children of the kingdom out of those who are not children of the kingdom, and, hence, by the rule of exclusion, are children of the wicked one, we may as well be complacent over the fact that we shall never have a devil-proof organization until it is made so by the agencies of divine judgment in the last day.

Will the Kingdom Come?

The Master has taught His Church to pray, "Thy Kingdom come." Surely it is possible to pray this in faith; and surely out of the thousands who have prayed the prayer some have had faith for the answer. The second and third parable can teach nothing less than the progressiveness of the kingdom of Christ under the ministry of the Church. Some have believed that leaven, used as a type, can mean nothing else but evil or sin. That may be, when it is used as a type; but here it is a part of a parable, and has no more necessary relation to the use that is made of it in the ceremony of the Mosaic law than does the use of the wheat in our second parable determine its use in the first parable where it is employed to convey a thought that is distinctly different. Strictly speaking, leaven means influence, without reference to whether the influence be good or evil; and this parable of the leaven teaches us, not that the world will be saved by the progressive spread of the gospel, but that even the unsaved world will finally be affected in every part by the modifying influences of the kingdom of heaven.

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EVANGELISTIC NOTES.

Rev. J. B. Kendall: "We have just closed a wonderful meeting in a community Methodist Church at Talmage, Kan. There were over 200 definite seekers at the altar, and 165 additions to the church; 57 family altars were erected, and 72 pledged to tithe. On the last night of the meeting we raised the pastor's salary \$400. There were nearly 100 men among the number who united with the church."

Rev. Leroy J. Mitchell: "We closed a very successful meeting at Litchfield, Ill., in which there were some 128 decided for Christ, and over 50 uniting with the Methodist Church; 35 united with other churches of the city. 51 consecrated themselves to God for life service."

M. V. Lewis: "We have had a great year as song leader. Have seen scores of souls converted and sanctified. Men had to take their back track and make wrongs right by paying for hogs, cows, blacksmith anvils, horse halters, doctor's bills, store accounts, and things they had stolen and beaten people out of. My last meeting was a tent meeting at my home, Fig. N. C., conducted by Dr. O. G. Minglehoff and C. L. Hawkins, of Wilmore, Ky. We erected a beautiful tabernacle where we expect to see thousands saved. I am open for dates as song leader. Address me, Wilmore, Ky."

Rev. Robert Kennedy: "The Berkeley, Cal., meeting conducted by Rev. H. J. Elliott, evangelist, is progressing nicely. About 21 seekers to date. I do enjoy the reports and editorials in *The Herald*. They are timely and forceful."

The Brooklyn Nazarene churches are ever and anon putting in "All Day Meetings," "Holiness Convention," "Home Camp Meetings," that keeps the old pot of full salvation boiling. They take advantage of all the "Holidays" and make them "Holy Days," by putting an all-day holiness meeting in one of their churches.

Evangelist Geo. J. Kunz, of Syracuse, N. Y., did good service as the human leader of the recent Brooklyn Convention. Our Brother was careful to let God have full sway in all the services. It is hoped, by many, that he will be in charge again next year.

The Interdenominational Holiness Association of Brooklyn, N. Y., have decided to hold a Quarterly holiness meeting in one of the Brooklyn churches. These all-day meetings held each quarter, will be of great

Gospel Tents

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blessing to the pastors and churches where the meetings are held. Let the meetings go on.

The mother Methodist Church of America at John Street, New York City, N. Y., is now celebrating her 103rd anniversary. Rev. Drs. Cadman and Hillis, the two leading Brooklyn divines, are among those who are preaching at these daily services.

An old friend and brother in Jesus of many years standing, Evangelist F. W. Cox, writes us from Lisbon, O., where he and his wife are holding evangelistic meetings. Bro. Cox does good work in pastoral and evangelistic work. Any church wanting Bro. Cox as pastor or evangelist, may address him at the above place. God bless him!

Bro. Joseph Fletcher, who has been identified with the Holiness Movement in and about Brooklyn, N. Y., for about twenty-five years, has been living away from the city for some time past, is expected to move his home in Brooklyn, N. Y., once more, as he and his family are members of Bro. Hoople's church at Utica Avenue church. Bro. Hoople is looking forward to the Fletcher family to help push the work of holiness in that church.

Rev. W. H. Hoople, who has been for fifteen years pastor of John Wesley Church of the Nazarene, has severed his pastoral relations with this church, to accept an urgent call of the Utica Avenue Nazarene Church, of Brooklyn. This leaves Bro. Norberry as pastor of John Wesley Church. John Norberry.

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Dear Brother McBride:

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OUR BOYS AND GIRLS

Dear Aunt Bettie: This is my first letter to The Herald. My grandpa takes The Herald and I enjoy reading it. I have dark hair and dark brown eyes. Well I must close, hoping to see this in print. Good-bye.

Helen Stanford.

Dear Aunt Bettie: I live on a farm in Ohio and enjoy country life very much. I have two brothers and a sister all younger than myself, at home, and a sister teaching school near Akron, O. I haven't seen her since June 20. A long time, but she'll be home Christmas if the Lord is willing. Mama visited her last week. I am 18 years old and my birthday is June 21. Have I a twin? The Herald is a grand paper. It was sent us by some dear Christian. May God bless him. Thank God for giving His children such a helpful paper. I am a Christian and am doing my best to live as Jesus would have me. His precious name grows sweeter to me day by day and I pray 'tis the same with all who may read this. If any of the cousins care to write my address is Quaker City, Ohio. Love to all.

Laura Elma Colburn.

Dear Aunt Bettie: I have written you once and was gratified to see my letter in your paper. I like to read the letters. Please, that girl who is a cripple, send me a letter with her address as I should like to correspond with her. I am fourteen years of age. My address is Lavonia, Ga. I am trying to live a Christian life. My father and mother are Christians. Father is a pastor of the M. E. Church, South. I am the only child. I take music and am in the seventh grade in music and eighth grade in school. We live in the finest little city in the United States. It has a good cotton market. There are about 1800 living here. The town has a cotton mill and two or three gins. It also has one or two oil wells. We have three churches for the white people here and I think three for the colored. The white churches are Baptist, Methodist and Presbyterian, and the colored churches are Northern Methodist, Southern Methodist and Baptist.

Your niece,
Sarah Clyde Adams.

Dear Aunt Bettie: My uncle sends me The Herald and I enjoy the Boys and Girls' Page so much. This is the first time I have written to Aunt Bettie so I will not write a very long letter.

I am five feet tall and weigh 102 pounds. I have brown hair, brown eyes and a medium complexion. I was 13 years old September 13. I go to school every day and am in the seventh grade. Alma Stinnett, I guess your age to be 14. If I am correct please send me your picture. My address is Mt. Gilead, O., Route 4.

Your niece and cousin,
Nellie Burns.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? My mother takes The Herald and I sure do enjoy reading the Boys and Girls' Page. I have blue eyes, brown hair, dark complexion, and weigh 99 pounds. I go to school at a little place called "Taylor Field." I am in the eighth grade. My age is between 12 and 15. Who has my birthday, Jan. 10? If any one wishes to write to me my address is Hartford, Ky., No. 6.

Katy Lee Patton.

Dear Aunt Bettie: Here comes a little Mississippian girl to join your happy band of boys and girls. My father is a Methodist preacher. I have two brothers and one sister. My little sister was one year old in September. I am the oldest child of our family. Who has my birthday, April 22? I was twelve years old my last birthday. I have dark blue eyes, light brown curly hair and fair complexion. I am five feet, one inch in height. I am in the sixth grade. Please print this letter for I want to surprise my people.

Lucile Nabors.

Dear Aunt Bettie: As I saw my other letter in print, thought I would come again. I surely do enjoy reading the Boys and Girls' Page. I have just got through reading it, and there were some interesting letters in it too, especially Irmy Well's, also that of Ruby Margaret May's, and Mittie Osborne's. Irma Wells, I know you had a nice time on your fishing trip. I surely do wish that I could swim. I am in the 9th grade. Say cousins what kind of games do you all like to play at school best? I like to play basket ball better than anything, almost. I surely did enjoy reading Hazel Jordan's letter in one of the Herolds. Emmie McConnell, Lot's wife turned to a pillar of salt because she looked back toward Sodom when God told her not to. I guess your age to be 11. If I am right don't forget to write the card. I wonder why don't more of the Alabama boys and girls write to The Herald: Kentucky seems to be ahead of them all. I hope that Mr. W. B. is out when this arrives. If any of the cousins wish to write to me my address is, Georgiana, Ala. R. F. D. 4. Your cousin,

Bella Mae Moore.

Dear Aunt Bettie: Will you let a lonely stranger in your happy band? My mother and stepfather live with me. Have a little girl four years old who is the sunshine of my home. She is so like her papa. She is so much pleasure to me for he has gone to the land where there will be no more sad parting. I would be glad to get letters from any of the cousins that would like to write as it would help to pass the lonely hours. My address is Finger, Tenn.

Mrs. Sallie Vines Finger.

Dear Aunt Bettie: My father takes The Herald and I love to read the cousins' letters. I am eight years old. I have six brothers and one sister; my baby brother is two years old. My mama went to heaven. Papa is going to keep us all at home together. Grandma is going to stay with us. We have been visiting at grandpa Carltons for a few days. He has lots of oranges and cane. We live on a farm. With love to aunt Bettie and the cousins,

Thelma Mann.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy circle? I am 16 years of age, have dark hair, brown eyes and fair complexion. I am a member of the Methodist Church. I hope that Mr. W. B. will be taking a bicycle ride when this arrives. I have four brothers and two sisters living and two little sisters in heaven. Well Nettie Mantner, I guess your age to be 12.

Lora May Catron.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I have blue eyes, dark hair, and fair complexion. I hope Mr. W. B. will be drying pumpkins when this letter arrives. I am 20 years of age. If any of your cousins want to write to me my address is Hidalgo, Ky.

Ada Catron.

Dear Aunt Bettie: How are you all getting along? This leaves me feeling fine. I never have written to The Herald before. I have been reading the Boys and Girls' Page, so thought I would write. My grandmother takes The Herald and I like it fine. Who has my birthday, June 18? I have two brothers and one sister dead. I have black hair, gray eyes, and light complexion. I am in the fourth grade.

Lorene Franklin.

Dear Aunt Bettie: This is my first letter to The Herald. I am 8 years old. Who has my birthday, June 19? I have brown eyes and brown hair. I am in the third grade. I have one sister. We have a pet cat, he is black and white. I go to Sunday school most every Sunday. I will close with love.

Florence Lydie Brown.

Dear Aunt Bettie: Here I come again. I enjoy reading The Herald. My age is between ten and thirteen; the one that guesses it I will send a postcard, if they send me their address. I am in the fifth grade but I am not going to school now. I weigh 75 pounds and am 5 feet tall. What are the three sweetest words in our language? If any of the cousins wish to write to me my address is Colfax, Louisiana, Route 1, Box 54.

Ora Hodnett.

Dear Aunt Bettie: I have been reading The Herald for one year; don't think I could do without it. It has done me so much good as I have been sick for over a year and would read the Bible and The Herald and some good books that would make me forget my suffering. I can not help but thank the Lord for His blessings. I am getting better after going through an operation though I look to higher power for help. I'm sending in a number of subs and I'm praying that it will be a blessing to the ones who receive and read its pages, for I know I have been blessed through reading this paper.

Mary Gilmore.

Dear Aunt Bettie: How are you and the cousins? I hope you are all well; if so, I will begin my conversation. I sure do enjoy reading the paper, especially the Boys and Girls' Page. Why don't more Oklahomans write? Listen people of Oklahoma, we've got to be at work or the rest of the states will beat us. July 29 is my birthday. Hettie Lou Hamil, I guess you to be 11. Have I guessed right? If so, send me the card. My address is Vinson, Okla., Route 1. I have light hair, blue eyes and a fair complexion. I am 5 feet, 2 inches tall, weigh 105 pounds. Am in the eighth grade at school. Aunt Bettie, I would certainly appreciate it if you would publish my letter. I would appreciate letters from all who care to write.

Lillie Mae Allison.

Dear Aunt Bettie: As this is my first letter I hope you will permit me to come into your corner. I am 8 years old and have brown eyes and light hair. I am at my cousin's house tonight and I sure do like her fine. Well, I must ring off for I hear Mr. W. B. coming tip tap. I must run. Write me, Baxley, Ga.

Elsie Thompson.

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NEW YORK

Dearest Aunt Bettie: About four or five years ago I, a daughter of the Buckeye state, first visited your corner. This is my second visit. I'm nearly 19 now, and I love The Herald better daily. How I do thank God there are a few people who give a certain sound regarding the prevalent evils of today. Since I last wrote to you many changes have transpired in my life. I have graduated as valedictorian in our local high school, and expect next year to be at Normal school, D. V. God, in His superhuman wisdom has called me into the Christian ministry and, God helping me, some day I expect to preach the untarnished, inexplicable mysteries of the gospel of Christ. I belong to the M. E. Church and am the teacher of a class of youngsters from age 1 to 6 in Sunday school. Though at the present I have no regular income, I am a tither and hope the other Christian cousins are too. Aunt Bettie, what shall we do to enliven the Epworth League? The Social Department insists on having socials, etc., in basement of the church, to which I'm opposed, but what can I propose to better conditions? We have a fair-sized League, but only two or three young people who have a real, definite experience. We have a different leader for each Sunday night and give out questions on the Lesson Topic for different members to discuss, but I tire of the same dull routine. Can you suggest a change? or perhaps some of the cousins can. I love all real spirituality and love to see it advanced. Bro. Morrison, on page 1 of the Oct. 13 issue you ask the Methodists who were opposed to the theatrical elements in the Church to notify you. There are six in our family (including myself) who are opposed. I guess I'd better close, though I love to write.

Mabel Shepard.

Dear Aunt Bettie: I hope I won't be slighted because I come so often. My first cousins are here tonight, Elsie and Farrel. All of you cousins write them. They are sure fine girls. Aunt Bettie, if you ever come to Baxley, please call on us. All you cousins who write to me I will try and answer your letters. Well, Mr. W. B. is coming.

Mary Leggett.

Dear Aunt Bettie: As I am at my cousin's home tonight I will write this letter, hoping to see it in print. I am 15 years old and have black hair and brown eyes. I sure do like my cousin fine. She is always making us so happy. Well, Aunt Bettie, please don't let Mr. W. B. get this letter. All of you cousins write me. My address is Baxley, Ga., Route 2.

Farrel L. Thompson.

Dear Aunt Bettie: Will you let a little Arkansas boy join your happy band? I am 4 feet and 2 inches tall. I am 8 years old. Who has my birthday, March 25? I have blue eyes and dark hair. My address is Hiwassee, Ark.

Willie Paul Dunaway.

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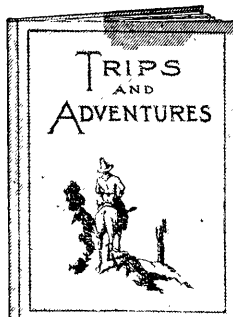
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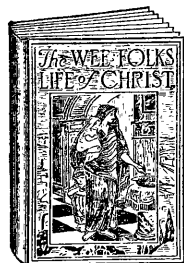
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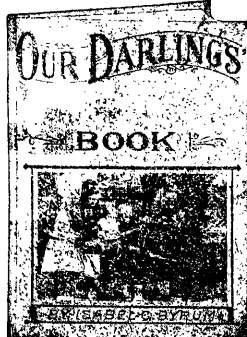
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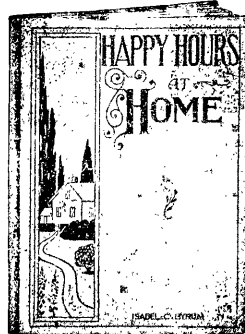
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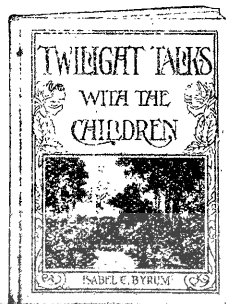


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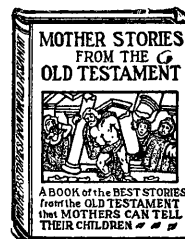
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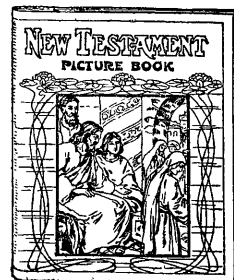


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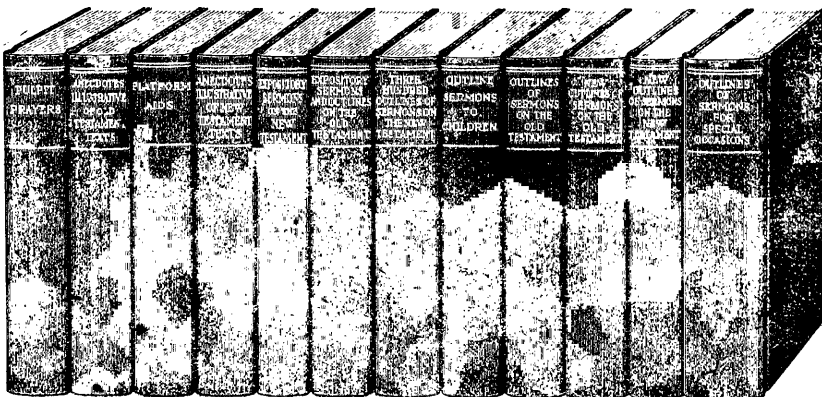
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